

A
PRIEST
TO THE
Temple.
OR THE
Country Parson
HIS
CHARACTER,
AND
Rule of Holy Life.

By *Mr. Geo. Herbert, Orator of the
University of Cambridge.*

The second Edition ; With a new
Præface, by *B. O.*

LONDON,
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the *Ship* in *St. Paul's Church-yard.*
1671.

THE

Example.

County Prison

CHITRA LETER

AND
FEDERAL

10. 11. 1944

Wrote to Mr. [unclear] [unclear]
[unclear] [unclear]

1871
The 2nd of Feb. 1871
J. T. Toole, Jr.

THE
Author

To the
R E A D E R.

Being desirous (tho-
row the Mercy
of God) to please
Him, for whom I am, and
live, and who giveth me
my Desires and Perfor-
mances ; and considering
with my self, That the way
to please him, is to feed my
Flock diligently and faith-
A 3 fully,

To the Reader.

fully, since our Saviour hath made that the argument of a Pastor's love, I have resolved to set down the Form and Character of a true Pastor, that I may have a Mark to aim at: which also I will set as high as I can, since he shoots higher that threatens the Moon, than he that aims at a Tree. Not that I think, if a man do not all which is here expressed, he presently sins, and displeases God, but that it is a good strife to go as far as we can
in

To the Reader.

in pleasing of him, who
hath done so much for us.
The Lord prosper the in-
tention to my self, and o-
thers, who may not despise
my poor labours, but add
to those points, which I
have observed, until the
Book grow to a compleat
Pastoral.

1632.

GEO. HERBERT.

To the Reader.

in pleasure of him, who
has done so much for us.
The Lord prosper the in-
tention to my self, and o-
thers, who may not despise
my poor labours, to add
to those points, which I
have observed, until the
book grow to a complete
Treatise.

Geo. Herbert.

THE
PUBLISHER,
TO THE
CHRISTIAN READER.

Consisting of Six Paragraphs.

¶ 1.



Y Design in this Preface to this Second Impression, is; First, to own that which I made to the former, that came forth, Anno Dom.

1652. And to bless God for giving me, that Portion of ingenuity, to imitate *Exra* the Scribe, *Nehemiah* the Governour, and *Daniel* the Prophat, by giving God the Glory of his Justice, in bringing upon us Those Evils which we then suffered: and that degree of Courage, in that Day, when violence was at the Height, to tell the Instruments of Cruelty, the immediate Causes of those Evils; That God had also Rodds in store for Them; and that from the Ruines of that Church they had pulled Down, an Heavy Stone would fall upon themselves, and Bruize that.

¶ 2. The second is, To do a Piece of Right, an office of Justice to the Good man that was possessor of the Manuscript of this Book, and transmitted it freely to the Stationer who first printed it:

To the Reader.

it; meely upon design to benefit the Clergy, and in them, the Church of England. He was Mr. Edmund Duncon Rector of Fryarn-Barnet in the County of Middlesex, Brother to Dr. Eleazar Duncon, and Mr. John Duncon, Two Very Learned and worthy persons, and Great Sufferers, who both dyed before the Myracle of our Happy Restauration: and were Happy in that they lived not to see such ostentation of Sin and ingratitude as some, since have made; as if they had been delivered from slavery under the Tyrant, that they might with more liberty yeild themselves servants to Sin, under the Tyranny of Satan.

§. 3. The Third thing is, To tell some of my Thoughts for their Good, unto my yonger Conforming Brethren, (as For mine Elder Dignitaries, and our Fathers in God, I look upon as Judges, how I demean my self in this matter.) I say to tell them, First, what an Halcyonian Calm, a Blessed Time of Peace, This Church of England had for many years, above all the Churches in the world besides: (God grant that they may live to see the like:) At the very Apex of which Time, when The King, Saint Charles of B. M. and the Good Archbishop of Canterbury (with others) were endeavouring to perfect the Clergy in Regularity of Life, Uniformity of officiating, and all variety of Learning; Then

To the Reader.

Then did Schism, Faction, and Jealousie, kindle that Fire, which destroyed both Church and State: and when they had done so, did cunningly cry out upon such, who laboured most to quench it, as if these very men had been the only or the chief Incendiaries. It is meet that the younger Clerks be Reminded of This: Because a Considerable number of them, who be now admitted into H. Orders, and inducted into Liveings, were not born before The Troubles broke forth, which was about the year, 1638. These men therefore shall do well to acquaint themselves with the most exact and impartial Histories of the last past forty years, wherein, there have been the strangest Revolutions that ever happened in England in such a space of time. This is requisite to enable them to teach the people of this Land (where all things are forgotten) what use they ought to make of Gods mercies before, of his judgements in the Wars, and after them also; The great Plague in the year 1665. of the Dutch War in the same year, and of his contending by Fire with the Nation, when London (the Representative of the whole Kingdom) was burnt

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burnt in the year 1666. And Secondly, To tell them, what he that has but half an eye may easily fore-see, That the effect of publishing this Book, will be in no Mediocrity. It will do either exceeding great Good to the Clergy, or exceeding much prejudice. Much Good; if it work so upon the Clergy, as effectually to persuade them to conform to that Holy Character delineated in the Book.

Otherwise, it will produce much prejudice; by framing so perfect an Idea of a Curate of Souls, in the Minds of the Laity; and by erecting such a great expectation and desire, That He, who takes Care of theirs, be exactly, such an One as this Book has described: wherein if they be frustrated, All will be sorry, some will murmur and rage, others will perhaps forsake their Parish-Church, if not the English: Deus avertat.

*The portrature of virtue in General display'd by Eloquence, is very Amiable. But Perfections proper to any of the Three Grand Vocations, (especially, that of the Clergy, Daily attendants on The Holy One) The more accurately their characters be imprinted in the minds
of*

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of others, The more despicable do they render the Professors that want them. And The ordinary sort of people (which are the most) will wrest the defects of The man upon the Profession; and, at the next Remove, upon the best Accomplished Professors.

This Consideration gives me The Cue, to insert here a most passionate Request, which I tender to the younger Clergy, By the mercies of God, By the meekness and gentleness of Christ, (of whose Eternal Priesthood they have a share) and by the preciousness of their own, and others Souls committed to their charge, That they will seriously consider, whether my last conjecture be not more than probable: if they think it so, there will be less need to intreat them to fore cast, or be think themselves what a stock of Learning and Prudence, the occasions of these Times (conference with Sectaries, and disputation with Papists) will require: what an Habit of Gravity in Attire, and of Retiredness in Conversation is necessary to make a Clergy-man exemplary to the loose and vain conversation of these days: what an adult degree of Virtue and Godliness it must be, that must withstand the incursion

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incurſion of Prophaneneſs in this Age. And there will be not ſo much need to beſeech Them, to buy Fathers, Councils, and other good Classic Books; To mortifie the fleſh, with Study, Faſting, and Prayer, and to do every thing becoming a Curate of Souls: uſing this Book, as a Looking Glaſs, to inform them what is decent.

§. 4. *In this fourth Paragraph I intend an Addreſs to our Non-Conforming Brethren; Both, to thoſe that are out of Parochial Cures, and to thoſe that having Benefices, Conform with duplicity of mind, and do as little as they can. I beg leave to tell Them (and deſire them to believe that I do it in all ſincere Humility and Charity.)*

Fiſt, That all the Clergy of mine Acquaintance, and I verily believe, All the Old Clergy of the Nation, as well as my poor ſelf, and many of the Younger, do long to ſee our ſelves and our Younger Brethren conform to that Idæa of a Clerk, which the Noble Hely Herbert hath pourtraied in this Book.

Secondly, That what diſſimilitude is found in the Younger Clergie, is partly occaſioned by that diſturbance which the late

To the Reader.

late Wars made in the Universities.

Thirdly, They therefore have the greatest Reason imaginable to come in with speed, and join cordially in Helping to Repaire those Breaches in the Church (which they first made) at which, (swarms of Sectaries have entred in amongst us, and too many others have eloped out into the Church of Rome.

I do verily believe, that the best amongst them, would think it a rich Blessing to see both Church and State in such condition as they were in before themselves moved towards a Change. And if all the Presbyterians would first seriously reflect upon the issues of Their Attempts; The Death of The King; The Beft of Princes; Of the Archbishop of Canterbury, Of the Lords Strafford and Montrose, Three persons most worthy to live (as Josephus says of those Jews whom the Zealots slew in Jerusalem;) and all the blood spilt, and treasure spent in the Wars.

Secondly, Upon the suddain total disappointment of their whole Design.

Thirdly, Upon the manifested falseness of that calumny cast upon the Good
old

To the Reader.

old Bishops, and Clergie, as if They meant to bring in Popery (for the increase of which, the Presbyterians have given great opportunity, though they did not intend it.)

Fourthly, Upon the sad corruption of Manners, that broke in upon the Demolition of Government.

Fifthly, Upon the Apostacy from the Church, and violent inundation of Sects: Methinks they should not Think it enough, to wipe their mouths, and wash their hands, and say, We meant well; We intended the Glory of God, &c. But to bring forth fruits, meet for Penitents; That is, because they made Havock of the Church, to labour more abundantly, to build up their hearts to do this with speed, and in sinceritie.

§. 5. This Fifth Paragraph, conteines a Friendly Presopœia to T. B. the Author of a scandalous Book Intituled, The Grounds and occasions of the Contempt of the Clergy: If the Author had subscribed his name, I might perhaps have said to him what I here write. Sir, I am sorry that That wit of yours is not under the conduct of more wisdom.

To the Reader.

wisdom. You have Reproved divers things worthy of Reproof; but in a manner worthy to be Reproved: i.e. Scoptice, Sarcasticè, with wit Satyrical; not with that Gravity where-with such faults ought to be Reproved: Like one puffed up, and not like a Mourner.

You have rightly pitch't upon Two Sluces that let into the Church, men not rightly qualified. 1. Promiscuous Admission into the Universities. 2. Indiscriminate or præposterous Ordinations; which later is often but a Consequent of the Former. For after Admission, and Twelve Terms; A Degree, and Letters Testimonial do too usually Follow of Course. And the Bishop will in Charity Construe the subscription of Ten or Twelve Presbyters in a College, Equivalent to the Imposition of so many Hands with Him in Ordination. Except He do, as Bishop Wren used most carefully to do, never accept a Testimonial, Unless it did Certifie, That the Subscribers thought the party qualified for Holy Orders.

I will suppose that you neither intended to give that offence which your book has Given to divers Eminent Grave and
a Learned

To the Reader.

Learned men in Both Universities; nor to yeild That nutriment to prophaneness which your Book hath done. For I hear (by those that are sorry for it) that as some things in your Book were matter of Chatt in Coffee-houses at C. before it was Printed; so now since it was Printed, they be matter of pastime in Taverns at L. where wit, and wine, and prophaneness, sport themselves in their own Deceivings: and make the Falts of Gods Ministers (for which, all that Fear God, do greive) The matter of unballowed mirth. Sir, How could you write that Descant Upon our B. Saviours Words [Weep not for me---:] without mingling your tears with your Ink? Had you known the Author, you would have pitied Him: He was a man of Great wit, mixed with Excess: of a phansie extended to his Hurt.

One of your Exceptions; i.e. Poverty, is so far from being a Croud of Contempt, that it is a Cause of Commiseration and Honour, Ab Extra; ab Intra, of Comfort and Joy. Aristotle sayes, He is the best Artificer that can make the best Shoe of that Leather that is given

To the Reader.

given Him. That Minister that hath a poor Liveing, and yet lives as well, and does as much good as is possible to be done by any one that hath no better, shall have praise both of God and man. I have not observed any one thing (be-hither vice) that hath occasioned so much Contempt of the Clergie: as Unwillinoneſs to take, or Keep, A poor Liveing.

An Holy man in a Poor Liveing, is in a Kingdom: if there be a Kingdom of Heaven upon Earth: As I believe; I know, there is. It is a Thesis that I dare undertake to make Good against a Jesuite: Status inopis Parochi in Ecclesiâ Anglicana, est perfectior statu cujuslibet Monachi in Ecclesiâ Romanâ.

There be Two main occasions of Contempt which you take no notice of. The One External, and that is, ENVIE; A mighty Engine, which sometimes casts Hatred and instruments of Death: sometimes, Bolts of Scorn, upon men. Laici sunt infensi Clericis, is a Proverb that holds in The many. It daily feeds, partly, upon the Patrimony of the Church, by God's wonderful Providence restored to the Clergy, and preserved from those that

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had

To the Reader.

had Devoured it : (and I do here , in the name of my Brethren, acknowledge , that, for **THAT MERCY**, and the mean profits of it , we are all accountable to God and man :) partly , upon the Sedentary Lives of Church-men, because they do not make Tents as S. Paul did ; nor hold the Plow, Thresh, or drive Trades as Themselves do, They Think them Idle persons.

The Other occasion omitted by you (which also affords nourishment to Envy) is The Affectation of Gallantry. But your defect in assigning Real Grounds, is recompensed with a great Excess of Instances in a long Legend of Clerks, of *πολλοὶ καὶ ἀγαθοὶ ἄνθρωποι* & *ἀγαθὸν τὸ ὄν*. Some of which were dead nigh Sixty years ago. I hope God has forgiven them: and I beseech Him to prevent the like in all that be alive. And I pray you consider what Reputation He is like to gain, That in a Church having 8, or 9000 Parishes, and perhaps as many Clerks, or more, shall make it his Business to ravel into Sixty years Backward (20 of which were a miserable Anarchy) and to collect the Imprudent Dicta of yong and weak Preachers, to weed Their Books, and make a Composure,

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posure, Loathsome to all Good men, delightful only to such as make a mock of Sin. You have imposed upon the Reader, by charging the Clergy of the Church of England, with these wild Notions which were delivered by Fanaticks, qualified neither with Orders nor Arts. As for instance, pag. 71. viz. That the worm Jacob, is a threshing worm, &c. it was delivered in Black Fryers Church, London, in the year 1654, by a Fanatick Mechanick, who at that time was one of Col. Harrisons Regiment, one of the late Kings Murtherers; This is attested by a person of Quality, who then was an Ear-witness.

Sir, By this time I hope you are willing to consider, 1. Whether it had not been better to have thrown a Cover of Silence over all your Instances. I will tell you a sad inconvenience that comes from the meer Relation of the Abuses of H. Scripture, made either by Prophane wit or weak Folly. They do bewitch every pious Soul that Hears or Reads them. They infest the Memory or Phansie, and (as the Fowls that came down upon Abrams Sacrifice) By presenting themselves, trouble a mans mind whilst he is reading the Word of God.

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and should only attend to the pure meaning of the Spirit. Besides, one Relation begets another, and so on still they Engender, till Prophaneſs become Tradition. And therefore wiſe men make a Conſcience of making a Rehearſal of witty Applications that wrong the Text. 2. Whether the Event have not over-reach't your Intent. The pretence of your Book was, to ſhew the Occaſions; your Book is become an Occaſion of the Contempt of God's Miniſters. 3. What ſervice you have done, and what thanks you may expect from God, the Church, and State, if your Book ſhall (by Accident only) deterr but one Ingenious youth, one Hopeful Gentleman, one Noble man of good and great Endowments, from Ent'ring into Holy Orders; the Expedient appointed by God for ſaving Souls.

But bleſſed be God who hath ſecured the Honor of the Function, from being diſparaged by the miſdemors of men that Officiate in it; or by the malignity of ſuch as obſerve their Failings, with deſign to revile them.

Though the vulgar, ordinarily do not, yet The Nobility and Gentry do diſtinguiſh

To the Reader.

guish and abstract the Errors of the man, from the Holy Calling, and not think their dear Relations degraded by Reserving H. Orders.

I have read, that Henry the 8th. was by his Father designed to the Arch-Bishoprick of Cant. if his Brother, Prince Arthur, had lived, to succeed in the Crown.

Dr. Mountague, who was Bishop of Winchester (when I was young) was Uncle to the Lord Chamberlain that last died, or at least nigh of Kindred to his Father, who after he past thorough many Honorable Offices, dyed President of the King's most Honorable Privy Council.

The old Earl of Westmorland did Dedicate one of his Sons to Gods Service in The Sanctuary: and he became a good Example of Gravity and Piety to those of that Calling: and, for any thing I know, is so till this day.

So did the old Lord Cameron (Father to Ferdinando Lord Fairfax) a Son of His: who was first a Regular and Sober Fellow of Trinity College in Cambridge, and afterward Rector of Bolton Percy in York-shire, where he was

To the Reader.

sequestred, we may well conclude, for his Good affection to God and the King, if his Brother or Nephew could not secure Him.

There was a Brother of the L. Gray's of Wark in Cambridge, in my Time, who was very Studious and Virtuous, and after that Entred into Holy Orders, and took a charge of Souls upon Him, and discharged it as became Him. Dr. Gray Rector of Burbidge in Leicester-shire, was Earl of Kent.

There be Persons of Noble Extraction, which lately have Entred into Holy Orders. (It may be there be more, but my private Life has kept me in Ignorance of Them, God make them an Hundred times more.) One is Dr. Compton, Brother to the R. H. Earl of Northampton that now is, and Son to that Valiant Earl, who was slain in the year 1643, in the High places of the Field, fighting for his God and for His King. Dr. Greenville, Brother to the Right Honourable the Earl of Bath; and Dr. Crew, Clerk of the Closet to Her Majesty, and Brother to the R. H. Lord Crew; are Two others. To these may be added, a Son of the Lord North's;
and

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and a Son of the late Lord Brereton's,
of Brereton-green in Cheshire.

These noble Persons so excellently qualified with Virtues, Learning and Piety, by bringing along with them into the Church, the Eminency of their Birth also, have cast a Lustre upon the Clergy, as Greater Stars help to Brighten up their less-shining neighbours: and have advanced their Christian Priesthood to the height it was at, under the Law of Nature, when it was the hereditary Honour and prerogative of the First-born, of the chief Family, to be the Priest of the most High God.

And surely These Noble persons have shew'd (and so will all the Nobility that follow them shew) a Twofold Wisdom in their Choice of this Holy Function. For first, The Calling gives them better opportunities to get Heaven: And Secondly it gives them Title to the Good things of the Earth (Rectories, Donatives, Dignities) their portions in the Churches Patrimony, which cannot miss them, being doubly so well qualified.

The Advantage of doing God Service, which Height of Birth gives to a Noble

man

To the Reader.

man or Gentleman, over what a Clerk of Lower Parentage hath, is very considerable. The truth taught by Them, is sooner believed; A Reproof bestow'd by Them, is better received: An example of Virtue shew'd by them, makes deeper impression, than the same coming from one of meaner Extraction would do. This observation I first made, in those Two great Lights of our Church, Dr. Fern Lord Bishop of Chester, who was a Knights Son; and Dr. Hammond, who was of an antient Family. And the Reader will observe more in this Book, whose Author was a Person Nobly descended.

The wisdom of This Land confirms this Truth. Our Laws give that privilege to Higher Birth, which a man of meaner descent must stay, and Study, and perform divers Exercises for, by the space of Fourteen years. To be a Knights son, born in Wedlock, is as good a Qualification for some preferments, as to be a Batchelor in Divinity.

The Example and Wisdom of these Noble Persons, will save me the labour of beseeching the other Nobility, and Gentry of this Kingdom; 1. To think the Priest-

To the Reader.

Priesthood a Function not unworthy of them, or their Relations. 2. To Look upon the Patrimony of the Church, as a Good provision for their own dear Children. (*As it is also for every Mothers Son of the Commonalty, that is duly qualified.*) And, 3. Therefore, That it is not only an Impious thing, because Sacrilege; but also an Impolitick deed, because destructive of the means of a mans own and his Childrens well-being, to wish or desire, much more to consent to, or endeavor, the Taking away of Church means devoted to God for the maintenance of such as attend his Service.

This Address to the Nobles, has not made me forget T. B. I mean to take my leave of Him in as friendly a manner as I begun: and the rather because He intimates a Wish, that some Augmentation of Means might be made to the poor Clergy. A thing that my Soul desireth: and more. I intend to endeavor it, when, and where ever it lyes in my power. If I had 10000 Pounds, I would give 9000 of it to that use. A thing which the Cathedral Church of Worcester hath carefully

To the Reader.

fully done: and I know not any Cathedral that hath left it undone.

I know, a Prebendary of the C. Church of York, that refused 300 l. Fine for Renewing a Lease of an Impropriation: and chose rather to settle half the clear Profits of the Tithes for an Augmentation upon the Vicar. And another, of another Church, that hath so settled a Tithe that cost 350 Pound; with many other Instances of this kind.

He^r may see, I have Complied with His Wish. I intreat Him to Condescend to an earnest Request of mine: That He would endeavour, if not to Augment the Means of the poor Clergy, yet to Recompence the Injury His Book hath done Them.

Q. 6. But all this while, do I not forget my self much? and the Reader more? I will conclude this Preface with a short Description of a Compleat Clergyman.

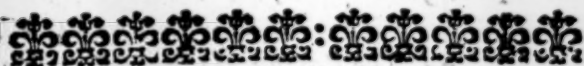
He is a Son, like Samuel, begged of God by his devout Parents, before he was begotten by them; and dedicated to serve God in his Sanctuary before he was born: upon presupposal of Shape
and

To the Reader.

and temper of Body, of Abilities and Faculties of mind fit for that Service: and these allowed for such, by men of exquisite Judgment. Season'd in his Infancy, at Home, with Piety; at School, with Arts; accomplished with Sciences and Degrees at the University. Prepared for Holy Orders by Prayer, and Reading (St. Chrysostom de Sacerdotio, St. Gregories Pastoral, and such other Books as Learned men shall direct.) Called by a Bishop, or excited by a Master of a College, or some Grave Divine to receive H. Orders. And when he is Entred, he governs himself by the Canons of the Church, and best Examples of the Age. In summe; He imitates the Author of The Temple, and of This Book, The Priest to the Temple, The Holy Mr. George Herbert. To whom, G O D assimilate The Clergy, and amongst Them,

The most unworthy,

Barnabas Oley.



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A Priest to the Temple :
OR,
The Country PARSON
his CHARACTER, &c.

CHAP. I.
Of a PASTOR.



PASTOR is the Deputy of Christ for the reducing of Man to the Obedience of God. This definition is evident, and contains the direct steps of Pastoral Duty and Authority. For first, Man fell from God by disobedience. Secondly, Christ is the glorious instrument of God for the revoking of Man. Thirdly, Christ being not to continue on earth, but after he had fulfilled the work of Reconciliation, to be received up into heaven, he constituted Deputies in his place; and

B

these

these are Priests. And therefore St. Paul in the beginning of his Epistles, professeth this : and in the first to the *Colossians* plainly avoucheth, that he *fills up that which is behind of the afflictions of Christ in his flesh, for his Bodie's sake, which is the Church* Wherein is contained the compleat definition of a Minister. Out of this Charter of the Priesthood may be plainly gathered both the Dignity thereof, and the Duty : The Dignity, in that a Priest may do that which Christ did, and by his authority, and as his Vicegerent. The Duty, in that a Priest is to do that which Christ did, and after his manner, both for Doctrine and Life.

CHAP. II.

Their Diversities.

OF Pastors, (intending mine own Nation only, and also therein setting aside the Reverend Prelates of the Church, to whom this discourse ariseth

ariseeth not) some live in the Universities, some in Noble houses, some in Parishes residing on their Cures. Of those that live in the Universities, some live there in office, whose rule is that of the Apostle; *Rom. 12. 6. Having gifts differing, according to the grace that is given to us, whether prophecy, let us prophecy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching, &c. he that ruleth, let him do it with diligence, &c.* Some in a preparatory way, whose aim and labour must be not only to get knowledge, but to subdue and mortifie all lusts and affections: and not to think, that when they have read the Fathers, or Schoolmen, a Minister is made, and the thing done. The greatest and hardest preparation is within: For, *Unto the ungodly, saith God, Why dost thou preach my Laws, and takest my Covenant in thy mouth? Psal. 50. 16.* Those that live in Noble Houses are called Chaplains, whose duty and obligation being the same to the Houses they live in,

as a Parsons to his Parish, in describing the one (which is indeed the bent of my Discourse) the other will be manifest. Let not Chaplains think themselves so free, as *many of them do*, and because they have different Names, think their Office different. Doubtless they are Parsons of the families they live in, and are entertained to that end, either by an open, or implicate Covenant. Before they are in Orders, they may be received for Companions, or discoursers; but after a man is once Minister, he cannot agree to come into any house, where he shall not exercise what he is, unless he forsake his plough, and look back. Wherefore they are not to be over-submissive, and base, but to keep up with the Lord and Lady of the house, and to preserve a boldness with them and all, even so far as reproof to their very face, when occasion calls, but seasonably and discreetly. They who do not thus, while they remember their earthly Lord, do much forget their heavenly; they wrong the Priest-

Priesthood, neglect their duty, and shall be so far from that which they seek with their over-submissiveness, and cringing, that they shall ever be dispised. They who for the hope of promotion neglect any necessary admonition, or reproof, sell (with *Judas*) their Lord and Master.

CHAP. III.

The Parson's Life.

THe Countrey Parson is exceeding exact in his Life, being holy, just, prudent, temperate, bold, grave in all his wayes. And because the two highest points of Life, wherein a Christian is most seen, are Patience, and Mortification; Patience in regard of afflictions, Mortification in regard of lusts and affections, and the stupifying and deadening of all the clamorous powers of the soul, therefore he hath thoroughly studied these, that he may be an absolute Master and Commander of himself, for all the purpo-

which God hath ordained him. Yet in these points he labours most in those things which are most apt to scandalize his Parish. And first, because Countrey people live hardly, and therefore as feeling their own sweat, and consequently knowing the price of money, are offended much with any, who by hard usage increase their travel, the Countrey Parson is very circumspect in avoiding all covetousness, neither being greedy to get, nor niggardly to keep, nor troubled to lose any worldly wealth; but in all his words and actions slighting, and disesteeming it, even to a wondering, that the world should so much value wealth, which in the day of wrath hath not one dram of comfort for us. Secondly, because Luxury is a very visible sin, the Parson is very careful to avoid all the kinds thereof, but especially that of drinking, because it is the most popular vice; into which if he come, *he prostitutes himself* both to shame, and sin, and by having *fellowship, with the unfruitful works of darkness*, he disableth himself of authority

thority to reprove them : For sins make all equal, whom they find together ; and then they are worst, who ought to be best. Neither is it for the servant of Christ to haunt Inns, or Taverns, or Ale-houses, *to the dishonour of his Person and Office.* The Parson doth not so, but orders his Life in such a fashion, that when death takes him, as the Jews and Judas did Christ, he may say as He did, *I sate dayly with you teaching in the Temple.* Thirdly, because Countrey people (as indeed all honest men) do much esteem their word, it being the Life of buying, and selling, and dealing in the world; therefore the Parson is very strict in keeping his word, though it be to his own hinderance, as knowing, that if he be not so, he will quickly be discovered, and disregarded : neither will they believe him in the Pulpit, whom they cannot trust in his Conversation. As for oaths, and apparel, the disorders thereof are also very manifest. The Parsons, yea is yea, and nay, nay; and his apparel plain,

but reverend, and clean, without spots, or dust, or smell; the purity of his mind breaking out, and dilating it self even to his body, cloaths, and habitation.

CHAP. IV.

The Parsons Knowledge.

THe Country Parson is full of all knowledge. They say, it is an ill Mason that refuseth any stone: and there is no knowledge, but, in a skilful hand, serves either positively as it is, or else to illustrate some other knowledge. He condescends even to the knowledge of tillage, and pastorage, and makes great use of them in teaching, because people by what they understand, are best led to what they understand not. But the chief & top of his knowledge consists in the book of books, the storehouse and magazene of life and comfort, the holy Scriptures. There he sucks, and lives. In the Scriptures he
finds

findes four things; Precepts for life, Doctrins for knowledge, Examples for illustration, and Promises for comfort: These he hath digested severally. But for the understanding of these; the means he useth are first, a holy Life, remembering what his Master saith, that *if any do Gods will, he shall know of the Doctrine, John 7.* and assuring himself; that wicked men, however learned, do not know the Scriptures, because they feel them not, and because they are not understood but with the same Spirit that writ them. The second means is prayer, which if it be necessary even in temporal things, how much more in things of another world, where the well is deep, and we have nothing of our selves to draw with? Wherefore he ever begins the reading of the Scripture with some short inward ejaculation, as, *Lord, open mine eyes, that I may see the wondrous things of thy Law, &c.* The third means is a diligent Collation of Scripture with Scripture. For all
Truth

Truth being consonant to it self, and all being penn'd by one and the self-same Spirit, it cannot be, but that an industrious, and judicious comparing of place with place must be a singular help for the right understanding of the Scriptures. To this may be added the consideration of any Text with the coherence thereof, touching what goes before, and what follows after, as also the scope of the Holy Ghost. When the Apostles would have called down fire from Heaven, they were reprov'd, as ignorant of what spirit they were. For the Law required one thing, and the Gospel another: yet as diverse, not as repugnant: therefore the spirit of both is to be considered, and weigh'd. The fourth means are Commenters and Fathers, who have handled the places controverted, which the Parson by no means refuseth. As he doth not so study others, as to neglect the grace of God in himself, and what the Holy Spirit teacheth him; so doth he assure himself, that God in all ages hath had his Servants, to whom he hath revealed

revealed his Truth, as well as to him; and that as one Countrey doth not bear all things, that there may be a Commerce; so neither hath God opened, or will open all to one, that there may be a traffick in knowledge: between the servants of God, for the planting both of love, and humility. Wherefore he hath one Comment at least upon every book of Scripture, & ploughing with this, and his own meditations, he enters into the secrets of God treasured in the holy Scripture.

CHAP. V.*The Parsons Accessary Knowledges.*

THE Countrey Parson hath read the Fathers also, and the Schoolmen, and the later Writers, or a good proportion of all, out of all which he hath compiled a Book, and body of Divinity, which is the storehouse of his Sermons, and which he preacheth all his Life; but diversly clothed, illustrated, and enlarged.
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For though the world is full of such composures, yet every mans own is fittest, readiest, and most savory to him. Besides, this being to be done in his younger and preparatory times, it is an honest joy ever after to look upon his well spent hours. This Body he made by way of expounding the Church Catechism, to which all divinity may easily be reduced. For it being indifferent in it self to choose any Method, that is best to be chosen, of which there is likeliest to be most use. Now Catechizing being a work of singular, and admirable benefit to the Church of God, and a thing required under Canonical obedience, the expounding of our Catechism must needs be the most useful form. Yet hath the Parson, besides this laborious work, a slighter form of Catechizing, fitter for countrey people; according as his audience is, so he useth one, or other; or sometimes both, if his audience be intermixed. He greatly esteems also of cases of conscience, wherein he is much versed. And in deed,

deed, herein is the greatest ability of a Parson to lead his People exactly in the wayes of Truth, so that they neither decline to the right hand, nor to the left. Neither let any think this a slight thing. For every one hath not digested, when it is a sin to take something for money lent, or when not ; when it is a fault to discover anothers fault, or when not ; *when the affections of the soul in desiring and procuring increase of means, or honour, be a sin of covetousness or ambition, and when not ; when the appetites of the body in eating, drinking, sleep, and the pleasure that comes with sleep, be sins of gluttony, drunkenness, sloath, lust, and when not,* and so in many circumstances of actions. Now if a shepherd know not which grasse will bane, or which not, how is he fit to be a shepherd ? Wherefore the Parson hath thoroughly canvassed all the particulars of humane actions, at least all those which he observeth are most incident to his Parish.

CHAP. VI.

The Parson Praying.

THe Countrey Parson, when he is to read divine services, composeth himself to all possible reverence; lifting up his heart and hands, and eyes, and using all other gestures which may expresse a hearty, and unfeined devotion. This he doth, first, as being truly touched and amazed with the Majesty of God, before whom he then presents himself; yet not as himself alone, but as presenting with himself the whole Congregation; whose sins he then bears, and brings with his own to the heavenly Altar to be bathed, & washed in the sacred Laver of Christs blood. Secondly, as this is the true reason of his inward fear, so he is content to expresse this outwardly to the utmost of his power; that being first affected himself, he may affect also his people, knowing that no Sermon moves them so much to reverence, which they forget

get again, when the come to pray, as a devout behaviour in the very act of praying. Accordingly his voice is humble, his words treatable,—and slow; yet not so slow neither, as to let the fervency of the supplicant hang and dy between speaking, but with a grave liveliness, between fear and zeal, pausing yet pressing, he performs his duty. Besides his example, he having often instructed his people how to carry themselves in divine service, exacts of them all possible reverence, by no means enduring either talking, or sleeping, or gazing, or leaning, or half-kneeling, or any undutiful behaviour in them, but causing them, when they sit, or stand, or kneel, to do all in a strait, and steady posture, as attending to what is done in the Church, and every one, man and child, answering aloud both, Amen, and all other answers, which are on the Clerks and Peoples part to answer; which answers also are to be done not in a hudling, or slubbering fashion, gaping, or scratching the head,

head, or spitting even in the midst of their answer, but gently and pausably, thinking what they say; so that while they answer, *As it was in the beginning*, &c. they meditate as they speak, that God hath ever had his people, that have glorified him as well as now, and that he shall have so for ever. And the like in other answers. This is that which the Apostle calls a reasonable service, *Rom. 12.* when we speak not as Parrats, without reason, or offer up such sacrifices as they did of old, which was of beasts devoid of reason; but when we use our reason, and apply our powers to the service of him, that gives them. If there be any of the gentry or nobility of the Parish, who sometimes make it a piece of state not to come at the beginning of service with their poor neighbours, but at mid-prayers, both to their own loss, and of theirs also who gaze upon them when they come in, and neglect the present service of God, he by no means suffers it, but after divers gentle admonitions, if they persevere, he causes them to

to be presented : or if the poor Church-wardens be affrighted with their greatness , notwithstanding his instruction that they ought not to be so, but even to let the world sink, so they do their duty ; he presents them himself , only protesting to them, that not any ill withdraws him to it, but the debt and obligation of his calling, being to obey God rather than men.

CHAP. VII.*The Parson Preaching.*

THE Countrey Parson preacheth constantly, the Pulpit is his joy and his throne : if he at any time intermit, it is either for want of health, or against some Festival, that he may the better celebrate it, or for the variety of the hearers, that he may be heard at his return more attentively. When he intermits, he is ever very well supplied by some able man, who treads in his steps, and will not throw down what he hath built; whom also he intreats to press some point, that he

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himself hath often urged with no great success, that so in the mouth of two or three witnesses the truth may be more established. When he preacheth, he procures attention by all possible art, both by earnestness of speech, it being natural to men to think, that where is much earnestness, there is somewhat worth hearing; and by a diligent and busie cast of his eye on his auditors, with letting them know that he observes who marks, and who not; and with particularizing of his speech now to the younger sort, then to the elder, now to the poor, and now to the rich. This is for you, and This is for you; for particulars ever touch, and awake more than generals. Herein also he serves himself of the judgments of God, as of those of antient times, so especially of the late ones; and those most, which are nearest to his Parish; for people are very attentive at such discourses, and think it behoves them to be so, when God is so neer them, and even over their heads. Sometimes he tells them stories,

ries, and sayings of others, according as his text invites him; for them also men heed, and remember better than exhortations; which though earnest, yet often dye with the Sermon, especially with Countrey people; which are thick, and heavy, and hard to raise to a point of Zeal, and fervency, and need a mountain of fire to kindle them; but stories and sayings they will remember. He often tells them, that Sermons are dangerous things, that none goes out of Church as he came in, but either better, or worse; that none is careless before his Judge, and that the word of God shall judge us. By these and other means the Parson procures attention; but the character of his Sermon is Holiness; he is not witty, or learned, or eloquent, but Holy. A Character, that *Hermogenes* never dream'd of, and therefore he could give no precept thereof. But it is gained first, by choosing texts of Devotion, not Controversie, moving and ravishing texts, whereof the Scriptures are full. Secondly, by
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dipping, and seasoning all our words and sentences in our hearts, before they come into our mouths, truly affecting, and cordially expressing all that we say; so that the auditors may plainly perceive that every word is heart-deep. Thirdly, by turning often, and making many Apostrophe's to God, as, Oh Lord bless my people, and teach them this point; or, Oh my Master, on whose errand I come, let me hold my peace, and do thou speak thy self; for thou art Love, and when thou teachest, all are Scholars. Some such irradiations scattering in the Sermon, carry great holiness in them. The Prophets are admirable in this. So *Isa. 64. Oh that thou would'st rent the Heavens, that thou would'st come down, &c.* And *Jer. c. 10.* after he had complained of the desolation of *Israel*, turns to God suddenly, *Oh Lord, I know that the way of man is not in himself, &c.* Fourthly, by frequent wishes of the peoples good, and joyning therein, though he himself were with *St. Paul* even sacrificed
upon

upon the service of their faith. For there is no greater sign of holiness, than the procuring and rejoycing in anothers good. And herein *St. Paul* excelled in all his Epistles. How did he put the *Romans* in all his prayers? *Rom.* 1. 9. And ceased not to give thanks for the *Ephesians*, *Eph.* 1. 16. And for the *Corinthians*, chap. 1. 4. And for the *Philippians* made request with joy, ch. 1. 4. And is in contention for them whither to live or dye; be with them, or Christ, *vers.* 23. which, setting aside his care of his flock, were, a madness to doubt of. What an admirable Epistle is the second to the *Corinthians*? how full of affections? he joyes, and he is sorry, he grieves, and he glories, never was there such a care of a flock expressed, save in the great Shepherd of the fold, who first shed tears over *Jerusalem*, and afterwards blood. Therefore this care may be learn'd there, and then woven into Sermons, which will make them appear exceeding reverend, and holy. Lastly, by an often urging of the presence, and

majesty of God, by these, or such like speeches. Oh let us take heed what we do! God sees us, he sees whether I speak as I ought, or you hear as you ought, he sees hearts, as we see faces: he is among us; for if we be here, he must be here, since we are here by him, and without him could not be here. Then turning the discourse to his Majesty, And he is a great God, and terrible, as great in mercy, so great in judgement. There are but two devouring elements, fire, and water, he hath both in him; His voice is as the sound of many waters, *Revelations* 1. And he himself is a consuming fire, *Hebrews* 12. Such discourses shew very Holy. The Parsons Method in handling of a Text, consists of two parts; first, a plain and evident declaration of the meaning of the text; and secondly, some choice Observations drawn out of the whole text, as it lies entire, and unbroken in the Scripture it self. This he thinks natural, and sweet, and grave. Whereas the other way of crumbling a text into small parts, as,
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the Person speaking, or spoken to, the subject, and object, and the like, hath neither in it sweetness, nor gravity, nor variety, since the words apart are not Scripture, but a dictionary, and may be considered alike in all the Scripture. The Parson exceeds not an hour in preaching, because all ages have thought that a competency, and he that profits not in that time, will less afterwards, the same affection which made him not profit before, making him then weary, and so he grows from not relishing, to loathing.

CHAP. VIII.

The Parson on Sundays.

THE Country Parson, as soon as he awakes on Sunday morning, presently falls to work, and seems to himself so as a Market-man is, when the Market day comes, or a shop-keeper, when customers use to come in. His thoughts are full of making

king the best of the day, and contriving it to his best gains. To this end, besides his ordinary prayers, he makes a peculiar one for a blessing on the exercises of the day, That nothing befall him unworthy of that Majesty before which he is to present himself, but that all may be done with reverence to his glory, and with edification to his flock, humbly beseeching his Master, that how or when-ever he punish him, it be not in his Ministry: then he turnes to request for his people, that the Lord would be pleased to sanctifie them all, that they may come with holy hearts, and awful mindes into the Congregation, and that the good God would pardon all those, who come with less prepared hearts, than they ought. This done, he sets himself to the Consideration of the duties of the day, and if there be any extraordinary addition to the customary exercises, either from the time of the year, or from the State, or from God by a child born, or dead, or any other accident, he contrives how and in what

what manner to induce it to the best advantage. Afterwards when the hour calls, with his family attending him, he goes to Church, at his first entrance *humbly adoring and worshipping the invisible majesty and presence of Almighty God*, and blessing the people, either openly, or to himself. Then having read Divine Service twice fully, and preached in the morning, and catechized in the afternoon, he thinks he hath in some measure, according to poor and frail man, discharged the publick duties of the Congregation. The rest of the day he spends either in reconciling neighbours that are at variance, or in visiting the sick, or in exhortations to some of his flock by themselves, whom his Sermons cannot, or do not reach. And every one is more awaked, when we come, and say; Thou art the man. This way he findes exceeding useful, and winning; and these exhortations he calls his privy purse, even as Princes have theirs, besides their publick disbursements. At night he thinks it a very fit time; both
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sutable to the joy of the day, and without hinderance to publick duties, either to entertain some of his neighbours, or to be entertained of them, where he takes occasion to discourse of such things as are both profitable, and pleasant, and to raise up their mindes to apprehend Gods good blessing to our Church, and State; that order is kept in the one, and peace in the other, without disturbance, or interruption of publick divine offices. As he opened the day with prayer, so he closeth it, humbly beseeching the Almighty to pardon and accept our poor services, and to improve them, that we may grow therein, and that our feet may be like Hindes feet ever climbing up higher and higher unto him.

CHAP. IX.

The Parson's state of Life.

THE Countrey Parson considering that virginity is a higher state

state than Matrimony, and that the Ministry requires the best and highest things, is rather unmarried, than married. But yet as the temper of his body may be, or as the temper of his Parish may be, where he may have occasion to converse with women, and that among suspicious men, *and other like circumstances considered*, he is rather married, than unmarried. Let him communicate the thing often by prayer unto God, and as his grace shall direct him, so let him proceed. If he be unmarried, and keep house, he hath not a woman in his house, but findes opportunities of having his meat dress'd and other services done by men-servants at home, and his linnen washed abroad. If he be unmarried, and sojourn, he never talks with any woman alone, but in the audience of others, and that seldom, and then also in a serious manner, never jestingly, or sportfully. *He is very circumspect in all companies, both of his behaviour, speech, and very looks, knowing himself to be both suspected, and envied* If he stand stedfast in his heart,
having

having no necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep himself a Virgin, he spends his days in fasting, and prayer, and bleſseth God for the gift of continency, knowing that it can no way be preserved, but only by those means, by which at first it was obtained. He therefore thinks it not enough for him to observe the fasting days of the Church, and the daily prayers enjoined him by authority, which he observeth out of humble conformity, and obedience; but adds to them out of choice and devotion; some other dayes for fasting, and hours for prayers; and by these he keeps his body tame, serviceable, and healthful; and his soul fervent, active, young, and lusty as an eagle. He often readeth the Lives of the Primitive Monks, Hermits, and Virgins, and wondreth not so much at their patient suffering, and cheerful dying under persecuting Emperours, (though that indeed be very admirable) as at their daily temperance, abstinence, watchings, and constant prayers, and mortifications in the times of peace and prosperity. To put
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on the profound humility, and the exact temperance of our Lord Jesus, with other exemplary vertues of that sort, and to keep them on in the sun shine, and noon of prosperity, he findeth to be as necessary, and as difficult at least, as to be cloathed with perfect patience, and Christian fortitude in the cold midnight storms of persecution and adversity. He keepeth his watch and ward, night and day against the proper and peculiar temptations of his state of Life, which are principally these two, Spiritual pride, and Impurity of heart: against these ghostly enemies he girdeth up his loyns, keeps the imagination from roving, puts on the whole Armour of God, and by the vertue of the shield of faith, he is not afraid of the pestilence that walketh in darkness, [carnal impurity,] nor of the sickness that destroyeth at noon-day, [Ghostly pride and self conceit.] Other temptations he hath, which like mortal enemies, may sometimes disquiet him likewise; for the humane soul being bounded, and kept in in her sensitive faculty, will run out more or less in her intellectual. Original concu-

concupiscence is such an active thing, by reason of continual inward, and outward temptations, that it is ever attempting, or doing one mischief or other. Ambition, or untimely desire of promotion to an higher state, or place, under colour of accommodation, or necessary provision, is a common temptation, to men of any eminency, especially being single men. Curiosity in prying into high speculative and unprofitable questions, is another great stumbling-block to the holiness of Schollers. These and many other spiritual wickednesses in high places doth the Parson fear, or experiment, or both; and that much more being single, than if he were married; for then commonly the stream of temptations is turned another way, into Covetousness, Love of pleasure, or ease, or the like. If the Parson be unmarried, and means to continue so, he doth at least, as much as hath been said. If he be married; the choice of his wife was made rather by his ear, than by his eye; his judgement, not his affection found out a fit wife for him, whose humble, and liberal disposition he preferred before

before beauty, riches, or honour. *He knew that (the good instrument of God to bring women to heaven) a wife and loving husband could out of humility, produce any special grace of faith, patience, meekness, love, obedience, &c. and out of liberality, make her fruitful in all good works.* As he is just in all things, so is he to his wife also, counting nothing so much his own, as that he may be unjust unto it. Therefore he gives her respect both afore her servants, and others, and half at least of the government of the house, reserving so much of the affairs, as serve for a diversion for him; yet never so giving over the reins, but that he sometimes looks how things go, demanding an account, but not by the way of an account. And this must be done the oftner, or the seldomer, according as he is satisfied of his Wife's discretion.

CHAP. X.

The Parson in his House.

THE Parson is very exact in the governing of his House, making it a Copy and model for his Parish. He knows the temper, and pulse of every person in his house, and accordingly either meets with their vices, or advanceth their vertues. His wife is either religious, or night and day he is winning her to it. In stead of the qualities of the world, he requires only three of her; first, a training up of her children and maids in the fear of God, with prayers, and catechizing, and all religious duties. Secondly, a curing and healing of all wounds and sores with her own hands; which skil either she brought with her, or he takes care she shall learn it of some religious neighbour. Thirdly, a providing for her family in such sort, as that neither they want a competent sustentation, nor her husband be brought in debt. His children

children he first makes Christians, and then Common-wealths-men; the one he owes to his heavenly Countrey, the other to his earthly, having no title to either, except he do good to both. Therefore having seasoned them with all Piety, not only of words in praying, and reading; but in actions, in visiting other sick children, and tending their wounds, and sending his charity by them to the poor, and sometimes giving them a little money to do it of themselves, that they get a delight in it, and enter favour with God, who weighs even childrens actions, 1 *King.* 14. 12, 13. He afterwards turns his care to fit all their dispositions with some calling, not sparing the eldest, but giving him the prerogative of his Fathers profession, which happily for his other children he is not able to do. Yet in binding them Apprentices (in case he think fit to do so) he takes care not to put them into vain trades, unbecom-
fitting the reverence of their Fathers calling, such as are Taverns for men,
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and lace making for women; because those trades, for the most part, serve but the vices & vanities of the world, which he is to deny, and not augment. However, he resolves with himself never to omit any present good deed of charity, in consideration of providing a stock for his children; but assures himself, that money thus lent to God, is placed surer for his childrens advantage, then if it were given to the Chamber of *London*. Good deeds, and good breeding, are his two great stocks for his children, if God give any thing above those, and not spent in them he blesseth God, & lays it out as he sees cause. His servants are all religious, & were it not his duty to have them so, it were his profit, for none are so well served, as by religious servants, both because they do best, and because what they do, is blessed, and prospers. After religion, he teacheth them, that three things make a compleat servant, Truth, and Diligence, and Neatness, or Cleanliness. Those that can read, are allowed times for it, and those that cannot, are taught;
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for all in his house are either teachers or learners, or both, so that his family is a School of Religion, & they all account, that to teach the ignorant is the greatest almes. Even the walls are not idle, but something is written, or painted there, which may excite the reader to a thought of piety; especially the 101 *Psalm*, which is expressed in a fair table, as being the rule of a family. And when they go abroad, his wife among her neighbours is the beginning of good discourses, his children among children, his servants among other servants; so that as in the house of those that are skill'd in Musick, all are Musicians; so in the house of a Preacher, all are preachers. He suffers not a lie or equivocation by any means in his house, but counts it the art, and secret of governing to preserve a directness, and open plainness in all things; so that all his house knowes, that there is no help for a fault done but confession. He *himself*, or his *wife*, takes account of Sermons, and how every one profits, comparing this year with the last: and besides the com-

mon prayers of the family, he straitly requires of all to pray by themselves befor they sleep, at night, and stir out in the morning, and knows what prayers they say, and till they have learned them, makes them kneel by him; esteeming that this private praying is a more voluntary act in them, then when they are called to others prayers, and that, which when they leave the family, they carry with them. He keeps his servants between love, and fear, according as he findes them; but generally he distributes it thus, To his Children he shewes more love then terrour, to his servants more terrour then love; but an old good servant boards a child. The furniture of his house is very plain, but clean, whole, and sweet, as sweet as his garden can make; for he hath no mony for such things, charity being his only perfume, which deserves cost when he can spare it. His fare is plain, and common, but wholesome, what hee hath, is little, but very good; it consisteth most of mutton, beefe, and veal, if he addes any thing
for

for a great day, or a stranger, his garden or orchard supplies it, or his barn, and backside : he goes no further for any entertainment, lest he go into the world, esteeming it absurd, that he should exceed, who teacheth others temperance. But those which his home produceth, he refuseth not, as coming cheap, and easie, and arising from the improvement of things, which otherwise would be lost. Wherein he admires and imitates the wonderful providence and thrift of the great house-holder of the world: for there being two things, which as they are, are unuseful to man, the one for smalness, as crums, and scattered corn, and the like ; the other for the foulness, as wash, and durt, and things thereinto fallen ; God hath provided Creatures for both ; for the first, Poultry ; for the second, swine. These save man the labour, and doing that which either he could not do, or was not fit for him to do, by taking both sorts of food into them, do as it were dresse and prepare both for man in themselves, by growing

themselves fit for his table. The Parson in his house observes fasting dayes and particularly as Sunday is his day of joy, so Friday his day of Humiliation, which he celebrates not only with abstinence of diet, but also of company, recreation, and all outward contentments; and besides, with confession of sins, and all acts of Mortification. Now fasting dayes contain a treble obligation first, of eating lesse that day, then on other dayes; secondly, of eating no pleasing, or overnourishing things, as the Israelites did eat sowre herbs: Thirdly, of eating no flesh, which is but the determination of the second rule by Authority to this particular, the two former obligations are much more essentiall to a true fast, then the third and last, and fasting dayes were fully performed by keeping of the two former, had not Authority interposed: so that to eat little and that unpleasant is the natural rule of fasting, although it be flesh. For since fasting in Scripture language is an afflicting of our souls, if a peece of dry flesh at my

table be more unpleasant to me, then some fish there, certainly to eat the flesh, and not the fish is to keep the fasting day naturally. And it is observable, that the prohibiting of flesh came from hot Cuntreys, where both flesh alone, and much more with wine, is apt to nourish more then in cold regions, and where flesh may be much better spared, and with more safety then elsewhere, where both the people and the drink being cold and flegmatick, the eating of flesh is an antidote to both. For it is certain, that a weak stomack being prepossessed with flesh, shall much better brook and bear a draught of beer, then if it had taken before either fish, or roots, or such things; which will discover it self by spitting, and rheume, or flegme. To conclude, the Parson, if he be in full health, keeps the three obligations, eating fish, or roots, and that for quantity little, for quality unpleasant. If his body be weak and obstructed, as most Students are, he cannot keep the last obligation, nor suffer others in his house

house that are so, to keep it; but only the two former, which also in diseases of examination (as consumptions) must be broken: For meat was made for man, not man for meat. To all this may be added, not for emboldening the unruly, but for the comfort of the weak, that not only sickness breaks these obligations of fasting, but sickliness also. For it is as unnatural to do any thing, that leads me to a sickness, to which I am inclined, as not to get out of that sickness, when I am in it, by any diet. One thing is evident, that an English body, and a Students body, are two great obstructed vessels, and there is nothing that is food, and not physick, which doth less obstruct, then flesh moderately taken; as being immoderately taken, it is exceeding obstructive. And obstructions are the cause of most diseases.

CHAP.

CHAP. XI.

The Parson's Courtesie.

THe Countrey Parson owing a debt of Charity to the poor, and of Courtesie to his other parishioners, he so distinguisheth, that he keeps his money for the poor, and his table for those that are above Alms. Not but that the poor are welcome also to his table, whom he sometimes purposely takes home with him, setting them close by him, and carving for them, both for his own humility, and their comfort, who are much cheered with such friendliness. But since both is to be done, the better sort invited, and meaner relieved, he chooseth rather to give the poor money, which they can better employ to their own advantage, and suitably to their needs, then so much given in meat at dinner. Having then invited some of his Parish, he taketh his times to do the like to the rest; so that in the
compass

compass of the year, he hath them all with him, Because countrey people are very observant of such things, and will not be perswaded, but being not invited, they are hated. Which perswasion the Parson by all means avoids, knowing that where there are such conceits, there is no room for his doctrine to enter. Yet doth he oftenest invite those, whom he sees take best courses, that so both they may be encouraged to persevere, and others spurred to do well, that they may enjoy the like courtesie. For though he desire, that all should live well, and virtuously, not for any reward of his, but for virtues sake; yet that will not be so: and therefore as God, although we should love him only for his own sake, yet out of his infinite pity hath set forth heaven for a reward to draw men to Piety, and is content, if at least so, they will become good. So the Countrey Parson, who is a diligent observer, and tracker of Gods ways, sets up as many encouragements to goodness as he can, both in honour, and profit, and fame:

same; that he may, if not the best way, yet any way, make his Parish good.

CHAP. XII.

The Parson's Charity.

THE Countrey Parson is full of Charity; it is his predominant element. For many and wonderful things are spoken of thee, thou great Virtue. To Charity is given the covering of sins, *1 Pet.* 4. 8. and the forgiveness of sins, *Matthew* 6. 14. *Luke* 7. 47. the fulfilling of the Law, *Romans* 13. 10. The life of faith, *James* 2. 26. The blessings of this life, *Proverbs* 22. 9. *Psalms* 41. 2. And the reward of the next, *Matth.* 25. 35. In brief, it is the body of Religion, *John* 13. 35. And the top of Christian virtues, *1 Corin.* 13. Wherefore all his works relish of Charity. When he riseth in the morning, he bethinketh himself what good deeds he can do that day,

and

and presently doth them ; counting that day lost, wherein he hath not exercised his Charity. He first considers his own Parish, and takes care, that there be not a begger, or idle person in his Parish, but that all be in a competent way of getting their living. This he effects either by bounty, or perswasion, or by authority, making use of that excellent statute, which binds all Parishes to maintain their own. If his Parish be rich , he exacts this of them ; if poor, and he able, he easeth them therein. But he gives no set pension to any ; for this in time will lose the name and effect of Charity with the poor people, though not with God : for then they will reckon upon it, as on a debt ; and if it be taken away, though justly, they will murmur , and repine as much , as he that is disseized of his own inheritance. But the Parson having a double aime, and making a hook of his Charity, causeth them still to depend on him ; and so by continual, and fresh bounties, unexpected to them,

them, but resolved to himself, he wins them to praise God more, to live more religiously, and to take more pains in their vocation, as not knowing when they shall be relieved; which otherwise they would reckon upon, and turn to idleness. Besides this general provision, he hath other times of opening his hand; as at great Festivals, and Communions; not suffering any that day that he receives, to want a good meal suting to the joy of the occasion. But specially, at hard times, and dearths, he even parts his Living, and life among them, giving some Corn outright, and selling other at under rates; and when his own stock serves not, working those that are able to the same charity, still pressing it in the pulpit, and out of the pulpit, and never leaving them, till he obtain his desire. Yet in all his Charity, he distinguisheth, giving them most, who live best, and take most pains, and are most charged: So is his charity in effect a Sermon. After the consideration of his own Parish, he

he enlargeth himself, if he be able, to the neighbour-hood; for that also is some kind of obligation; so doth he also to those at his door, whom God puts in his way, and makes his neighbours. But these he helps not without some testimony, except the evidence of the misery bring testimony with it. For though these testimonies also may be falsified, yet considering that the Law allows these in case they be true, but allows by no means to give without testimony, as he obeys Authority in the one, so that being once satisfied, he allows his Charity some blindness in the other; especially, since of the two commands, we are more enjoined to be charitable, then wise. But evident miseries have a natural privilege, and exemption from all law. When ever he gives any thing, and sees them labour in thanking of him, he exacts of them to let him alone, and say rather, God be praised, God be glorified; that so the thanks may go the right way, and thither onely, where they

they are only due. So doth he also before giving make them say their Prayers first, or the Creed, and ten Commandements, and as he finds them perfect, rewards them the more. For other givings are lay, and secular, but this is to give like a Priest.

CHAP. XIII.

The Parson's Church.

THe Countrey Parson hath a special care of his Church, that all things there be decent, and besitting his Name by which it is called. Therefore first he takes order, that all things be in good repair; as walls plaistered, windows glazed, floor paved, seats whole, firm, and uniform, especially that the Pulpit, and Desk, and Communion Table, and Font be as they ought, for those great duties that are performed in them. Secondly, that the Church be swept, and kept clean without dust, or Cobwebs, and at great festivals strawed, and stuck

stuck with boughs, and perfumed with incense. Thirdly, That there be fit, and proper texts of Scripture every where painted, and that all the painting be grave, and reverend, not with light colours, or foolish anticks. Fourthly, That all the books appointed by Authority be there, and those not torn, or fouled, but whole and clean, and well bound; and that there be a fitting, and sightly Communion Cloth of fine linnen, with an handsome, and seemly Carpet of good and costly Stuff, or Cloth, and all kept sweet and clean, in a strong and decent Chest, with a Chalice, and Cover, and a Stoop or Flagon; and a Bason for Almes and Offerings; besides which, he hath a Poor-mans Box conveniently seated, to receive the Charity of well minded people, and to lay up treasure for the sick and needy. And all this he doth, not as out of necessity, or as putting a holiness in the things, but as desiring to keep the middle way between superstition, and slovenliness, and as following the Apostles two great and admirable Rules in things

things of this nature : The first where-
of is, *Let all things be done decently,
and in order* : The second, *Let all
things be done to edification*, 1 Cor. 14.
For these two rules comprize and in-
clude the double object of our duty,
God, and our neighbour ; the first
being for the honour of God, the
second for the benefit of our neigh-
bour. So that they excellently score
out the way, and fully, and exactly
contain, even in external and indiffe-
rent things, what course is to be ta-
ken ; and put them to great shame,
who deny the Scripture to be perfect.

CHAP. XIV.

The Parson in Circuit.

THe Countrey Parson upon the
afternoons in the week-days,
takes occasion sometimes to visit in
person, now one quarter of his Parish,
now another. For there he shall find
his flock most naturally as they are,
wallowing in the midst of their af-

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fairs:

fairs : whereas on Sunday it is easie for them to compose themselves to order, which they put on as their holy-day cloathes, and come to Church in frame, but commonly the next day put off both. When he comes to any house, first he blesseth it, and then as he finds the persons of the house imployed, so he forms his discourse. Those that he finds religiously imployed, he both commends them much, and furthers them when he is gone, in their imployment ; as if he finds them reading, he furnisheth them with good books; if curing poor people, he supplies them with Receipts, and instructs them further in that skill, shewing them how acceptable such works are to God, and wishing them ever to do the Cures with their one hands, and not to put them over to servants. Those that he finds busie in the works of their calling, he commendeth them also : for it is a good and just thing for every one to do their own business. But then he admonisheth them of two things ; first that they dive not too deep
deep

deep into worldly affairs, plunging themselves over head and eares into carking and caring; but that they so labour, as neither to labour anxiously, nor distrustfully, nor profanely. Then they labour anxiously, when they overdo it, to the loss of their quiet, and health: then distrustfully, when they doubt Gods providence, thinking that their own labour is the cause of their thriving, as if it were in their own hands to thrive, or not to thrive. *Then they labour profanely, when they set themselves to work like brute beasts, never raising their thoughts to God, nor sanctifying their labour with daily prayer; when on the Lords day they do unnecessary servile work, or in time of divine service on other holy daies, except in the cases of extreme poverty, and in the seasons of Seed-time, and Harvest.* Secondly, he adviseth them so to labour for wealth, and maintenance as that they make not that the end of their labour, but that they may have wherewithall to serve God the better, and do good deeds. After these discourses, if they be poor

and needy, whom he thus finds labouring, he gives them somewhat ; and opens not only his mouth, but his purse to their relief, that so they go on more cheerfully in their vocation, and himself be ever the more welcome to them. Those that the Parson finds idle, or ill imployed, he chides not at first, for that were neither civil, nor profitable ; but always in the close, before he departs from them ; yet in this he distinguisheth ; for if he be a plain countryman, he reproves him plainly ; for they are not sensible of finenessse : if they be of higher quality, they commonly are quick, and sensible, & very tender of reproof : and therefore he lays his discourse so, that he comes to the point very leisurely, and oftentimes, as *Nathan* did, in the person of another, making them to reprove themselves. • However, one way or other, he ever reproves them, that he may keep himself pure, and not be intangled in others sins. Neither in this doth he forbear, though there be company by : for as when the
offence

offence is particular, and against me; I am to follow our Saviours rule; and to take my brother aside, and reprove him; so when the offence is publick, and against God, I am then to follow the Apostles rule, *1 Timothy* 5. 20. and to *re-buke openly* that which is done openly. Besides these occasional discourses, the Parson questions what order is kept in the house, as about prayers morning and evening on their knees, reading of Scripture, catechizing, singing of Psalms at their work, and on holy dayes; who can read, who not; and sometimes, he hears the children read himself, and blesseth, encouraging also the servants to learn to read, and offering to have them taught on holy-dayes by his servants. If the Parson were ashamed of particularizing in these things, he were not fit to be a Parson: but he holds the Rule, that Nothing is little in Gods service: If it once have the honour of that Name, it grows great instantly. Wherefore neither

disdaineth he to enter into the poorest Cottage, though he even creep into it, and though it smell never so loathsomely. For both God is there also, and those for whom God dyed : and so much the rather doth he so, as his access to the poor is more comfortable, then to the rich ; and in regard of himselfe, it is more humiliation. These are the Parsons general aims in his Circuit ; but with these he mingles other discourses for conversation sake, and to make his higher purposes slip the more easily.

CHAP. XV.

The Parson Comforting.

THe Countrey Parson, when any of his Cure is sick, or afflicted with losse of friend, or estate, or any ways distressed, fails not to afford his best comforts, and rather goes to them, then sends for the afflicted, though they can, and otherwise ought to come to him. To this end he hath
throughly

thoroughly digested all the points of consolation. as having continual use of them, such as are from God general providence extended even to lillies; from his particular, to his Church; from his promises, from the examples of all Saints, that ever were; from Christ himself, perfecting our Redemption no other way, then by sorrow; from the Benefit of affliction, which softens, and works the stubborn heart of man; from the certainty both of deliverance, and reward, if we faint not; from the miserable comparison of the moment of griefs here with the weight of joyes hereafter. *Besides this, in his visiting the sick, or otherwise afflicted, he followeth the Churches counsel, namely, in perswading them to particular confession, labouring to make them understand the great good use of this antient and pious ordinance, and how necessary it is in some cases: he also urgeth them to do some pious charitable works, as a necessary evidence and fruit of their faith, at that time especi-*

ally : the participation of the holy Sacrament, how comfortable, and Sovereign a medicine it is to all sin-sick souls, what strength, and joy, and peace it administers against all temptations, even to death it self, he plainly, and generally intimateth to the disaffected, or sick person, that so the hunger and thirst after it may come rather from themselves, then from his perswasion.

CHAP. XVI.

The Parson a Father.

THE Countrey Parson is not only a Father to his flock, but also professeth himself throughly of the opinion, carrying it about with him as fully, as if he had begot his whole Parish. And of this he makes great use. For by this means, when any sins, he hateth him not as an officer, but pities him as a Father : and even in those wrongs which either in tything, or otherwise are done to his

his

his own person, he considers the offender as a child, and forgives, so he may have any sign of amendment ; so also when after many admonitions, any continue to be refractory, yet he gives him not over, but is long before he proceed to disinheriting, or perhaps never goes so far ; knowing, that some are called at the eleventh hour, and therefore he still expects, and waits, least he should determine Gods hour of coming, which as he cannot, touching the last day, so neither touching the intermediate, days of Conversion.

CHAP. XVII.

The Parson in Journey.

THe Countrey Parson, when a just occasion calleth him out of his Parish (which he diligently, and strictly weigheth, his Parish being all his joy, and thought) leaveth not his Ministry behind him ; but is himself
where

where ever he is. Therefore those he meets on the way he bleſſeth audibly, and with thoſe he overtakes or that overtake him, he begins good diſcourſes, ſuch as may edifie, interpoſing ſometimes ſome ſhort, and honeſt reſhments, which may make his other diſcourſes more welcome, and leſs tedious. And when he comes to his Inn, he refuseth not to joyn, that he may enlarge the glory of God to the company he is in, by a due bleſſing of God for their ſafe arrival, and ſaying grace at meat, and going to bed by giving the Hoſt notice, that he will have prayers in the hall, wiſhing him to inform his gueſts thereof, that if any be willing to partake, they may reſort thither. The like he doth in the morning, uſing pleaſantly the outlandiſh proverb, that *Prayers and Provender never hinder journey*. When he comes to any other houſe, where *his kindred, or other relations give him any authority over the Family*, if he be to ſtay for a time, he conſiders diligently the ſtate thereof to God-ward, and that in two points :

point : First, what disorders there are either in Apparel, or Diet, or too open a Buttery, or reading vain books, or swearing, or breeding up children to no Calling, but in idleness, or the like. Secondly, what means of Piety, whether dayly prayers be used, Grace, reading of Scriptures, and other good books, how *Sundayer*, *holydayes*, and *fasting dayes* are kept. And accordingly, as he finds any defect in these, he first considers, with himself, what kind of remedy fits the temper of the house best, and then he faithfully, and boldly applyeth it; yet seasonably, and discreetly, by taking aside the Lord or Lady; or *Master* and *Mistress* of the house, and shewing them cleerly, that they respect them most, who wish them best, and that not a desire to meddle with others affairs, but the earnestness to do all the good he can, moves him to say thus and thus.

CHAP.

CHAP. XVIII.

The Parson in Sentinel.

THe Countrey Parson, where ever he is, keeps Gods watch; that is, there is nothing spoken, or done in the Company where he is, but comes under his Test and censure: If it be well spoken or done, he takes occasion to commend, and inlarge it; if ill, he presently layes hold of it, least the poyson steal into some young and unwary spirits, and possess them even before they themselves heed it. But this he doth discreetly, with mollifying, and supplying words; This was not so well said, as it might have been forborn; We cannot allow this: or else if the thing will admit interpretation; Your meaning is not thus, but thus; or, So far indeed what you say is true, and well said; but this will not stand. This is called keeping Gods watch, when the baits which the enemy lays in company, are discovered and avoyded:

This

This is to be on God's side, and be true to his party. Besides, if he perceive in company any discourse tending to ill, either by the wickedness or quarrellousness thereof, he either prevents it judiciously, or breaks it off seasonably by some diversion. Wherein a pleasantness of disposition is of great use, men being willing to sell the interest, and ingagement of their discourses for no price sooner, then that of mirth; whether the nature of man, loving refreshment, gladly betakes it self, even to the loss of honour.

CHAP. XIX.

The Parson in reference.

THE Countrey Parson is sincere and upright in all his relations. And first, he is just to his Countrey; as when he is set at an armour, or horse, he borrows them not to serve the turn, nor provides slight, and unuseful, but such as are every way fitting to do

do his Countrey true and laudable service, when occasion requires. To do otherwise, is deceit; and therefore not for him, who is hearty, and true in all his wayes, as being the servant of him, in whom there was no guile. Likewise in any other Country-duty, he considers what is the end of any Command, and then he suits things faithfully according to that end. Secondly, he carries himself very respectfully, as to all the Fathers of the Church, so especially to his Diocesan, honouring him both in word, and behaviour, and resorting unto him in any difficulty, either in his studies or in his Parish. He observes Visitations, and being there, makes due use of them, as of Clergy counsels, for the benefit of the Diocess. And therefore before he comes, having observed some defects in the Ministry, he then either in Sermon, if he preach, or at some other time of the day, propounds among his Brethren what were fitting to be done. Thirdly, he keeps good Correspondence with all the neighbouring

bouring Pastors round about him, performing for them any Ministerial Office, which is not to the prejudice of his own Parish. Likewise he welcomes to his house any Minister, how poor or mean soever, with as joyful a countenance, as if he were to entertain some great Lord. Fourthly, he fulfils the duty, and debt of neighbour-hood to all the Parishes which are near him. For the Apostles rule *Philip. 4.* being admirable, and large, that *we should do whatsoever things are honest, or just, or pure, or lovely, or of good report, if there be any virtue, or any praise.* And Neighbour-hood being ever reputed, even among the Heathen, as an obligation to do good, rather than to those that are further, where things are otherwise equal, therefore he satisfies this duty also. Especially, if God have sent any calamity either by fire, or famine, to any neighbouring Parish, then he expects no Brief; but taking his Parish together *the next Sunday, or ho'y-day,* and exposing to them the uncertainty

ty of humane affairs, none knowing whose turn may be next, and then when he hath affrighted them with this, exposing the obligation of Charity, and neighbourhood, he first gives himself liberally, and then incites them to give; making together a sum either to be sent, or, which were more comfortable, all together choosing some fit day to carry it themselves, and cheer the Afflicted. So, if any neighbouring village, be overburdened with poor, and his own less charged, he finds some way of relieving it, and reducing the Manna, and bread of Charity to some equality, representing to his people, that the Blessing of God to them ought to make them the more charitable, and not the less, lest he cast their neighbours poverty on them also.

CHAP.

CHAP. XX.

The Parson in God's stead.

THE Countrey Parson is in Gods stead to his Parish, and dischargeth God what he can of his promises. Wherefore there is nothing done either well or ill, whereof he is not the rewarder, or punisher. If he chance to finde any reading in anothers Bible, he provides him one of his own. If he finde another giving a poor man a peny, he gives him a tester for it, if the giver be fit to receive it; or if he be of a condition above such gifts, he sends him a good book, or easeth him in his Tithes, telling him when he hath forgotten it, this I do, because at such, and such a time you were charitable. This is in some sort a discharging of God; as concerning this life, who hath promised, that Godliness shall be gainful: but in the other God is his own immediate pay-master, rewarding all good deeds to their full proportion.

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“ The Parson's punishing of sin and
“ vice, is rather by withdrawing his
“ bounty and courtesie from the par-
“ ties offending, or by private, or
“ publick reproof, as the case re-
“ quires, than by causing them to be
“ presented, or otherwise complain-
“ ed of. And yet as the malice of
“ the person, or hainousness of the
“ crime may be, he is careful to see
“ condign punishment inflicted, and
“ with truly godly zeal, without ha-
“ tred to the person, hungreth and
“ thirsteth after righteous punishment
“ of unrighteousness. Thus both in
“ rewarding vertue, and in punish-
“ ing vice, the Parson endeavoureth
“ to be in God's stead, knowing that
“ Countrey people are drawn, or led
“ by sense, more than by faith, by
“ present rewards, or punishments,
“ more than by future.

CHAP. XXI.

The Parson Catechizing.

THe Countrey Parson values Catechizing highly : for there being three points of his duty, the one, to infuse a competent knowledge of salvation in every one of his flock; the other, to multiply, & build up this knowledg to a spiritual Temple; the third, to inflame this knowledge, to press, and drive it to practice, turning it to reformation of life, by pithy and lively exhortations; Catechizing is the first point, and but by Catechizing, the other cannot be attained. Besides, whereas in Sermons there is a kind of state, in Catechizing there is an humbleness very suitable to Christian regeneration; which exceedingly delights him as by way of exercise upon himself, and by way of preaching to himself, for the advancing of his own mortification; For in preaching to others, he forgets not himself, but is first a Sermon to

himself, and then to others ; growing with the growth of his Parish. He useth, and preferreth the ordinary Church-Catechism, partly for obedience to Authority, partly for Uniformity sake, that the same common truths may be every where professed, especially since many remove from Parish to Parish, who like Christian Souldiers are to give the word, and to satisfie the Congregation by their Catholick answers. He exacts of all the Doctrine of the Catechisme ; of the younger sort, the very words ; of the elder, the substance. Those he Catechiseth publickly, these privately, giving age honour, according to the Apostles rule, *1 Tim.* 5. 1. He requires all to be present at Catechizing ; first, for the Authority of the work ; Secondly, that Parents, and Masters, as they hear the answers prove, may when they come home, either commend or reprove, either reward or punish. Thirdly, that those of the elder sort, who are not well grounded, may then by an honourable way take an occasion to be better

better instructed. Fourthly, that those who are well grown in the knowledge of Religion, may examine their grounds, renew their vows, and by occasion of both, inlarge their meditations. When once all have learned the words of the Catechism, he thinks it the most useful way that a Pastor can take, to go over the same, but in other words: for many say the Catechism by rote, as parrats, without ever piercing into the sense of it. In this course the order of the Catechism would be kept, but the rest varied: as thus, in the Creed: How came this world to be as it is? Was it made, or came it by chance? Who made it? Did you see God make it? Then are there some things to be believed that are not seen? Is this the nature of belief? Is not Christianity full of such things, as are not to be seen, but believed? You said, God made the World; Who is God? And so forward, requiring Answers to all these, and helping and cherishing the Answerer, by making the

Question very plain with comparisons, and much even of a word of truth from him. This order being used to one, would be a little varied to another. And this is an admirable way of teaching, wherein the Catechized will at length finde delight, and by which the Catechizer, if he once get the skill of it, will draw out of ignorant and silly souls, even the dark and deep points of Religion. *Socrates* did thus in Philosophy, who held that the seeds of all truths lay in every body, and accordingly by questions well ordered he found Philosophy in silly Trades-men. That position will not hold in Christianity, because it contains things above nature: but after that the Catechism is once learn'd, that which nature is towards Philosophy, the Catechism is towards Divinity. To this purpose, some dialogues in *Plato* were worth the reading, where the singular dexterity of *Socrates* in this kind may be observed, and imitated. Yet the skill consists but in these three points:
First,

First, an aim and mark of the whole discourse, whither to drive the Answerer, which the Questionist must have in his mind before any question be propounded, upon which and to which the questions are to be chained. Secondly, a most plain and easie framing the question, even containing in vertue the answer also, especially to the more ignorant. Thirdly, when the answer sticks, an illustrating the thing by something else, which he knows, making what he knows to serve him in that which he knows not: As, when the Parson once demanded after other questions about mans misery; since man is so miserable, what is to be done? And the answerer could not tell; He asked him again, what he would do, if he were in a ditch? This familiar illustration made the answer so plain, that he was even ashamed of his ignorance; for he could not but say, he would hast out of it as fast as he could. Then he proceeded to ask, whether he could get out of the ditch alone, or whether he needed a hel-

per, and who was that helper. This is the skill, and doubtless the Holy Scripture intends thus much, when it condescends to the naming of a plough, a hatchet, a bushel, leaven, boyes piping and dancing; shewing that things of ordinary use are not only to serve in the way of drudgery, but to be washed, and cleansed, and serve for lights even of Heavenly Truth. This is the Practice which the Parson so much commends to all his fellow-labourers; the secret of whose good consists in this, that at Sermons and Prayers men may sleep, or wander; but when one is asked a question, he must discover what he is. This practice exceeds even Sermons in teaching: but there being two things in Sermons, the one Informing, the other Inflaming; as Sermons come short of questions in the one, so they far exceed them in the other. For questions cannot inflame or ravish, that must be done by a set, and laboured, and continued speech.

CHAP. XXII.

The Parson in Sacraments.

THE Countrey Parson being to administer the Sacraments, is at a stand with himself, how or what behaviour to assume for so holy things. Especially at Communion times he is in a great confusion, as being not only to receive God, but to break and administer him. Neither findes he any issue in this, but to throw himself down at the throne of Grace, saying, Lord, thou knowest what thou didst, when thou appointedst it to be done thus; therefore do thou fulfill what thou diddest appoint; for thou art not onely the feast, but the way to it. At Baptism, being himself in white, he requires the presence of all, and Baptizeth not willingly, but on Sundayes, or great dayes. He admits no vain or idle names, but such as are usual and accustomed. He sayes that prayer with great devotion,

devotion, where God is thanked for calling us to the knowledg of his grace, Baptism being a blessing, that the world hath not the like. He willingly and cheerfully crosseth the child, and thinketh the Ceremony not only innocent, but reverend. He instructeth the Godfathers, and Godmothers, that it is no complemental or light thing to sustain that place, but a great honour, and no less burden, as being done both in the presence of God, & his Saints, and by way of undertaking for a Christian soul. He adviseth all to call to minde their Baptism often; for if wise men have thought it the best way of preserving a State to reduce it to its principles by which it grew great; certainly it is the safest course for Christians also to meditate on their Baptism often (being the first step into their great and glorious calling) and upon what termes, and with what vowes they were Baptized. At the times of the Holy Communion, he first takes order with the Church-Wardens, that the ele-
ments

ments be of the best, not cheap, or course, much less ill-tasted, or unwholsom. Secondly, he considers and looks into the ignorance, or carelessness of his flock, and accordingly applies himself with Catechizing, and lively exhortations, not on the Sunday of the Communion only (for then it is too late) but the Sunday, or Sundayes before the Communion, or on the Eves of all those dayes. If there be any, who having not received yet is to enter into this great Work, he takes the more pains with them, that he may lay the foundation of future Blessings. The time of every ones first receiving is not so much by years, as by understanding: particularly the rule may be this: When any one can distinguish the Sacramental from common bread, knowing the Institution, and the difference, he ought to receive, of what age soever. Children and youth are usually deferred too long, under pretence of devotion to the Sacrament, but it is for want of Instruction; their

their understandings being ripe enough for ill things, and why not then for better? But Parents and Masters should make haste in this, as to a great purchase for their children, and servants; which while they defer, both sides suffer; the one, in wanting many excitings of grace; the other in being worse served and obeyed. The saying of the Catechism is necessary, but not enough; because to answer in form may still admit ignorance: but the Questions must be propounded loosely and wildely, and then the Answerer will discover what he is. Thirdly, For the manner of receiving, as the Parson useth all reverence himself, so he administers to none but to the reverent. The Feast indeed requires sitting, because it is a Feast; but man's unpreparedness asks kneeling. He that comes to the Sacrament, hath the confidence of a Guest, and he that kneels, confesseth himself an unworthy one, and therefore differs from other Feasters: but he that sits or lies, puts up to an Apostle: Contentiousness in a feast

feast of Charity is more scandal than any posture. Fourthly, touching the frequency of the Communion, the Parson celebrates it, if not duly once a month, yet at least five or six times in the year; as, at Easter, Christmase, Whitsuntide, afore and after Harvest, and the beginning of Lent. And this he doth, not only for the benefit of the work, but also for the discharge of the Church-wardens, who being to present all that receive not thrice a year; if there be but three Communions, neither can all the people so order their affairs as to receive just at those times, nor the Church-Wardens so well take notice, who receive thrice, and who not.

CHAP. XXIII.

The Parson's Completeness.

THE Countrey Parson desires to be all to his Parish, and not only a Pastor, but a Lawyer also, and a Physician.

tian. Therefore he endures not that any of his flock should go to Law; but in any Controversie, that they should resort to him as their Judge. To this end, he hath gotten to himself some insight in things ordinarily incident and controverted, by experience, and by reading some initiatory treatises in the Law, with *Dalton's* Justice of Peace, and the Abridgements of the Statutes, as also by discourse with men of that profession, whom he hath ever some cases to ask, when he meets with them; holding that rule, that to put men to discourse of that, wherein they are most eminent, is the most gainful way of Conversation. Yet when ever any controversie is brought to him, he never decides it alone, but sends for three or four of the ablest of the Parish to hear the cause with him, whom he makes to deliver their opinion first; out of which he gathers, in case he be ignorant himself, what to hold; and so the thing passeth with more authority and less envy; In judging, he follows that, which is altogether right;

right; so that if the poorest man of the Parish detain but a pin unjustly from the richest, he absolutely restores it as a Judge; but when he hath so done, then he assumes the Parson, and exhorts to Charity. Nevertheless there may happen sometimes some cases, wherein he chooseth to permit his Parishioners rather to make use of the Law, than himself: As in cases of an obscure and dark nature, not easily determinable by by Lawyers themselves; or in cases of high consequence, as establishing of inheritances: or Lastly, when the persons in difference are of a contentious disposition, and cannot be gained, but that they still fall from all compromises that have been made. *But then he shews them how to go to Law, even as Brethren, and not as enemies, neither avoiding therefore one anothers company, much less defaming one another.* Now as the Parson is in Law, so is he in sickness also: If there be any of his flock sick, he is their Physician, or at least his Wife, of whom instead of the qualities of
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the world, he asks no other, but to have the skill of healing a wound, or helping the sick. But if neither himself nor his Wife have the skill, and his means serve, he keeps some young practitioner in his house for the benefit of his Parish, whom yet he ever exhorts not to exceed his bounds, but in ticklish cases to call in help. If all fail, then he keeps good correspondence with some neighbour Physician, and entertains him for the Cure of his Parish. Yet it is easie for any Scholler to attain to such a measure of Physick, as may be of much use to him both for himself, and others. This is done by seeing one Anatomy, reading one Book of Physick, having one Herbal by him. And let *Fernelius* be the Physick Authour, for he writes briefly, neatly, and judiciously; especially let his method of Physick be diligently perused, as being the practical part, and of most use. Now both the reading of him, and the knowing of hearbs may be done at such times, as they may be a help and a recreation to more divine studies,
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Nature serving Grace both in comfort of diversion, and the benefit of application, when need requires; as also by way of illustration, even as our Saviour made plants and seeds to teach the people: for he was the true householder, who bringeth out of his treasure things new and old; the old things of Philosophy, and the new of Grace; and maketh the one serve the other. And I conceive, our Saviour did this for three reasons: first, that by familiar things he might make his Doctrine slip the more easily into the hearts even of the meanest. Secondly, that labouring people (whom he chiefly considered) might have every where monuments of his Doctrine, remembring in Gardens, his Mustard-seed, and Lillies; in the Field, his Seed-Corn, and Tares; and so not be drowned altogether in the works of their vocation, but sometimes lift up their minds to better things, even in the midst of their pains. Thirdly, that he might set a Copy for Parsons. In the knowledge of simples, wherein

the manifold wisdom of God is wonderfully to be seen, one thing would be carefully observed; which is, to know what hearbs may be used instead of drugs of the same nature, and to make the garden the shop: For home-bred medicines are both more easie for the Parsons purse, and more familiar for all mens bodies. So, where the Apothecary useth either for loosing, Rubarb; or for binding, Bolearmena, the Parson useth damask or white Roses for the one, and plantain, shepherds purse, knot-grass, for the other, and that with better success. As for spices, he doth not only prefer home-bred things before them, but condemns them for vanities, and so shuts them out of his family, esteeming that there is no spice comparable, for hearbs, to Rosemary, Time, Savoury, Mints; and for Seeds, to Fennel, and Carroway-seeds. Accordingly for salves, his Wife seeks not the City, but prefers her Garden and Fields, before all Out-landish Gums. And surely Hyssope, Valerian, Mercury, Adders-tongue, Yerror,

row, Melilot, and St. *John's*-wort made into a Salve; And Elder, Camomill, Mallows, Comphrey and Smallage made into a Poultis, have done great and rare Cures. In curing of any, the Parson and his Family use to premise prayers, for this is to cure like a Parson, and this raiseth the action from the Shop, to the Church. But though the Parson sets forward all Charitable deeds, yet he looks not in this point of curing beyond his own Parish, except the person be so poor, that he is not able to reward the Physitian: for as he is charitable, so he is just also. Now it is a justice and debt to the Common-wealth he lives in, not to incroach on others Professions, but to live on his own. And justice is the ground of Charity.

CHAP. XXIV.

The Parson's Arguing.

THE Countrey Parson, if there be any of his Parish that hold strange Doctrines, useth all possible diligence to reduce them to the common Faith. The first means he useth is Prayer, beseeching the Father of lights to open their eys, and to give him power so to fit his discourse to them, that it may effectually pierce their hearts, and convert them. The second means is a very loving, and sweet usage of them, both in going to, and sending for them often, and in finding out courtesies to place on them; as in their Tithes, or otherwise. The third meanes is the Observation, what is the main Foundation, and Pillar of their cause, wherein they relye; as if he be a Papist, the Church is the hinge he turnes on; if a Schismatick, scandal. Wherefore the Parson hath diligently examined these two with himself, as what the Church is,

is, how it began, how it proceeded, whether it be a rule to it self, whether it hath a rule, whether having a rule, it ought not to be guided by it; whether any rule in the world be obscure, and how then should the best be so, at least in fundamental things, the obscurity in some points being the exercise of the Church, the light in the foundations being the guide; The Church needing both an evidence, and an exercise. So for Scandal: what scandal is, when given or taken; whether there being two precepts, one of obeying Authority, the other of not giving scandal, that ought not to be preferred, especially since in disobeying there is scandal also: whether things once indifferent, being made by the precept of Authority more than indifferent, it be in our power to omit or refuse them. These and the like points he hath accurately digested, having ever besides two great helps and powerful persuaders on his side; the one, a strict religious life; the other, an humble and ingenuous search of truth, being
unmoved

unmoved in arguing, and void of all contentiousness: which are two great lights able to dazle the eyes of the mis-led, while they consider, that God cannot be wanting to them in Doctrine, to whom he is so gracious in Life.

CHAP. XXV.

The Parson punishing.

WHensoever the Countrey Parson proceeds so far as to call in Authority, and to do such things of legal opposition either in the presenting or punishing of any, as the vulgar ever consters for signes of ill will; he forbears not in any wise to use the delinquent as before, in his behaviour and carriage towards him, not avoiding his company, or doing any thing of averness, save in the very act of punishment; neither doth he esteem him for an enemy, but as a brother still, except some small and temporary estranging may corroborate

rate the punishment to a better subduing and humbling of the delinquent; which if it happily take effect, he then comes on the faster, and makes so much the more of him, as before he alienated himself; doubling his regards, and shewing by all means, that the delinquents return is to his advantage.

CHAP. XXVI.

The Parson's Eye.

THE Countrey Parson at spare times from action, standing on a Hill, and considering his Flock, discovers two sorts of vices, and two sorts of vicious persons. There are some vices, whose natures are alwayes cleer, and evident, as Adultery, Murder, Hatred, Lying, &c. There are other vices, whose natures, at least in the beginning, are dark and obscure: as Covetousness, and Gluttony. So likewise there

are some persons, who abstain not even from known sins; there are others, who when they know a sin evidently, they commit it not. It is true indeed, they are long a knowing it, being partial to themselves, and witty to others who shall reprove them from it. A man may be both Covetous, and Intemperate, and yet hear Sermons against both, and himself condemn both in good earnest: and the reason hereof is, because the natures of these vices being not evidently discussed, or known commonly, the beginnings of them are not easily observable: and the beginnings of them are not observed, because of the suddain passing from that which was just now lawful, to that which is presently unlawful, even in one continued action. So a man dining, eats at first lawfully; but proceeding on, comes to do unlawfully, even before he is aware; nor knowing the bounds of the action, nor when his eating begins to be unlawful. So a man storing up money for his necessary provisions,
both

both in present for his family, and in future for his children, hardly perceives when his storing becomes unlawful: yet is there a period for his storing, and a point, or center, when his storing, which was even now good, passeth from good to bad. Wherefore the Parson being true to his business, hath exactly sifted the definitions of all vertues, and vices; especially canvassing those, whose natures are most stealing, and beginnings uncertain. Particularly, concerning these two vices, not because they are all that are of this dark, and creeping disposition, but for example sake, and because they are most common, he thus thinks: First, for covetousness, he layes this ground: Whosoever when a just occasion calls, either spends not at all, or not in some proportion to Gods blessing upon him, is covetous. The reason of the ground is manifest, because wealth is given to that end, to supply our occasions. Now, if I do not not give every thing its end, I abuse the creature, I am false to my reason

reason which should guide me, I offend the supreme Judge, in perverting that order which he hath set both to things, and to reason. The application, of the ground would be infinite; but in brief, a poor man is an occasion, my countrey is an occasion, my friend is an occasion, my Table is an occasion, my apparel is an occasion: if in all these, and those more which concern me, I either do nothing, or pinch, and scrape, and squeeze blood undecently to the station wherein God hath placed me, I am Covetous. More particularly, and to give one instance for all, if God hath given me servants, and I either provide too little for them, or that which is unwholesome, being sometimes baned meat, sometimes too salt, and so not competent nourishment, I am Covetous. I bring this example, because men usually think, that servants for their money are as other things that they buy, even as a piece of wood, which they may cut, or hack, or throw into the fire, and so they pay them their wages, all
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is well. Nay, to descend yet more particularly, if a man hath wherewithal to buy a spade, and yet he chuseth rather to use his neighbours, and wear out that, he is covetous. Nevertheless, few bring covetousness thus low, or consider it so narrowly, which yet ought to be done, since there is a justice in the least things, and for the least there shall be a judgment. Countrey people are full of these petty injustices, being cunning to make use of another, and spare themselves: And Schollers ought to be diligent in the observation of these, and driving of their general School-rules ever to the smallest actions of Life; which while they dwell in their books, they will never finde; but being seated in the Countrey, and doing their duty faithfully, they will soon discover: especially if they carry their eyes ever open, and fix them on their charge, and not on their preferment. Secondly, for Gluttony, The Parson lays this ground, He that either for quantity eats more than his health
or

or employments will bear, or for quality is licorous after dainties, is a Glutton; as he that eats more than his estate will bear, is a Prodigal; and he that eats offensively to the Company, either in his order, or length of eating, is scandalous and uncharitable. These three rules generally comprehend the faults of eating, and the truth of them needs no proof: so that men must eat, neither to the disturbance of their health, nor of their affairs, (which being over-burdened, or studying dainties too much, they cannot well dispatch) nor of their estate, nor of their brethren. One act in these things is bad, but it is the custom and habit that names a Glutton. Many think they are at more liberty than they are, as if they were Masters of their health, and so they will stand to the pain, all is well. But to eat to ones hurt, comprehends, besides the hurt, an act against reason, because it is unnatural to hurt ones self; and this they are not masters of. Yet of hurtful things, I
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am more bound to abstain from those, which by mine own experience I have found hurtful, then from those which by a Common tradition, and vulgar knowledge are reputed to be so. That which is said of hurtful meats, extends to hurtful drinks also. As for the quantity, touching our employments, none must eat so, as to disable themselves from a fit discharging either of Divine duties, or duties of their calling. So that if after Dinner they are not fit (or un-weeldy) either to pray, or work, they are Gluttons. Not that all must presently work after Dinner; (For they rather must not work, especially Students, and those that are weakly,) but that they must rise so, as that it is not meat, or drink, that hinders them from working. To guide them in this, there are three Rules: First, the custome and knowledge of their own body, and what it can well digest: The second, the feeling of themselves in time of eating, which because it is deceitful; (for one
thinks

thinks in eating, that he can eat more, than afterwards he finds true:) The third is the observation with what appetite they sit down. This last rule joyned with the first, never fails. For knowing what one usually can well digest, and feeling when I go to meat in what disposition I am, either hungry or not, according as I feel my self, either I take my wonted proportion, or diminish of it. Yet Physitians bid those that would live in health, not keep an uniform diet, but to feed variously, now more, now less: And *Gerson*, a spiritual man, wisheth all to incline rather to too much, than to too little; his reason is, because diseases of exinanition are more dangerous, than diseases of repletion. But the Parson distinguisheth according to his double aim, either of Abstinence a Moral vertue, or Mortification a Divine. When he deals with any that is heavy, and carnal; he gives him those freer rules: but when he meets with a refined, and heavenly disposition, he carries them
them

them higher, even sometimes to a forgetting of themselves, knowing that there is one, who when they forget, remembers for them; As when the people hungred and thirsted after our Saviours Doctrine, and tarried so long at it, that they would have fainted, had they returned empty. He suffered it not; but rather made food miraculously, then suffered so good desires to miscarry.

CHAP. XXVII.

The Parson in Mirth.

THE Countrey Parson is generally sad, because he knowes nothing but the Cross of Christ, his minde being defixed on, and with those nails wherewith his Master was: or if he have any leisure to look off from thence, he meets continually with two most sad spectacles, Sin, and Misery; God dishonoured every day; and man afflicted. Nevertheless, he sometimes refresheth himself,

self, as knowing that nature will not bear everlasting droopings, and that pleasantness of disposition is a great key to do good; not only because all men shun the company of perpetual severity, but also for that when they are in company, instructions seasoned with pleasantness, both enter sooner, and root deeper. Wherefore he condescends to humane frailties both in himself and others; and intermingles some mirth in his discourses occasionally, according to the pulse of the hearer.

CHAP. XXVIII.

The Parson in Contempt.

THE Countrey Parson knowes well, that both for the general ignominy, which is cast upon the profession, and much more for those rules, which out of his choicest judgement, he hath resolved to observe, & which are described in this Book, he must be despised; because this
hath

hath been the portion of God his Master, and of Gods Saints his Brethren, and this is foretold, that it shall be so still, until things be no more. Nevertheless, according to the Apostles rule, he endeavours that none shall despise him; especially in his own Parish, he suffers it not to his utmost power; for that, where contempt is, there is no room for instruction. This he procures, first by his holy and unblameable life; which carries a reverence with it, even above contempt. Secondly, by a courteous carriage, and winning behaviour: he that will be respected, must respect; doing kindneses, but receiving none; at least of those, who are apt to despise: for this argues a height and eminency of mind, which is not easily despised, except it degenerate to pride. Thirdly, by a bold and impartial reproof, even of the best in the Parish, when occasion requires: for this may produce hatred in those that are reproofed, but never contempt either in them or others. Lastly, if the contempt shall proceed so far as to do a-

ny thing punishable by law, as contempt is apt to do, if it be not thwarted, *the Parson having a due respect both to the person, and to the cause, referreth the whole matter to the examination, and punishment of those which are in Authority*; that so the sentence lighting upon one, the example may reach to all. But if the Contempt be not punishable by Law, or being so, the Parson think it in his discretion either unfit, or bootless to contend, then when any despises him, he takes it either in an humble way, saying nothing at all; or else in a slighting way, shewing that reproaches touch him no more, then a stone thrown against heaven, where he is, and lives; or in a sad way, grieved at his own, and others sins, which continually break Gods Laws, and dishonour him with those mouths, which he continually fills, and feeds: or else in a doctrinal way, saying to the contemner, Alas, why do you thus? you hurt yourself, not me; he that throws a stone at another, hits himself; and so between gentle reasoning, and pitying, he

he overcomes the evil : or lastly, in a Triumphant way, being glad, and joyful, that he is made conformable to his Master ; and being in the world as he was, hath this undoubted pledge of his salvation. These are the five shields, wherewith the Godly receive the darts of the wicked ; leaving anger, and retorting, and revenge to the children of the world, whom anothers ill mastereth, and leadeth captive without any resistance, even in resistance, to the same destruction. For while they resist the person that reviles, they resist not the evil which takes hold of them, and is far the worse enemy.

CHAP. XXIX.*The Parson with his Church-Wardens.*

THE Countrey Parson doth often, both publickly, and privately instruct his Church-Wardens, what a

great Charge lies upon them, and that indeed the whole order and discipline of the Parish is put into their hands. If himself reform any thing, it is out of the overflowing of his Conscience, whereas they are to do it by Command, and by Oath. Neither hath the place its dignity from the Ecclesiastical Laws only, since even by the Common Statute-Law they are taken for a kind of Corporation, as being persons enabled by that Name to take moveable goods, or chattels, and to sue, and to be sued at the Law concerning such goods for the use and profit of their Parish: and by the same Law they are to levy penalties for negligence in resorting to Church, or for disorderly carriage in time of divine service. Wherefore the Parson suffers not the place to be vilified or debased, by being cast on the lower rank of people; but invites and urges the best unto it, shewing that they do not loose, or go less, but gain by it; it being the greatest honor of this world, to do God and his chosen service; or as *David* says, to be even

a door-keeper in the house of God. Now the Canons being the Church-Wardens rule, the Parson adviseth them to read, or hear them read often, as also the visitation Articles, which are grounded upon the Canons, that so they may know their duty, and keep their oath the better, in which regard, considering the great Consequence of their place, and more of their oath, he wisheth them by no means to spare any, though never so great; but if after gentle, and neighbourly admonitions they still persist in ill, to present them; yea though they be tenants, or otherwise ingaged to the delinquent: for their obligation to God, and their own soul, is above any temporal tye. Do well and right, and let the world sink.

CHAP. XXX.

The Parson's Consideration of Providence.

THe Countrey Parson considering the great aptness, Countrey people have to think that all things come by a kind of naturall course ; and that if they sow and soyle their grounds, they must have corn ; if they keep and fodder well their cattel, they must have milk, and Calves ; labours to reduce them to see Gods hand in all things, and to believe, that things are not set in such an inevitable order, but that God often changeth it according as he sees fit, either for reward or punishment. To this end he represents to his flock, that God hath, and exerciseth a threefold power in every thing which concerns man. The first is a sustaining power ; the second a governing power ; the third, a spiritual power. By his sustaining power he preserves

preserves and actuates every thing in his being ; so that corn doth not grow by any other vertue, then by that which he continually supplyes, as the corn needs it ; without which supply the corn would instantly dry up, as a river would, if the fountain were stopped. And it is observable, that if any thing could presume of an inevitable course, and constancy in their operations, certainly it should be either the sun in heaven, or the fire on earth, by reason of their fierce, strong and violent natures : yet when God pleased, the sun stood still, the fire burned not. By Gods governing power, he preserves and orders the references of things one to the other, so that though the corn do grow, and be preserved in that act by his sustaining power, yet if he suit not other things to the growth, as seasons, and weather, and other accidents, by his governing power, the fairest harvests come to nothing. And it is observable, that God delights to have men feel, and acknowledg, and reverence his power, and therefore he of-

ten overturns things, when they are thought past danger; that is his time of interposing: As when a Merchant hath a ship come home after many a storm, which it hath escaped, he destroys it sometimes in the very Haven; or if the goods be housed, a fire hath broken forth, and suddenly consumed them. Now this he doth, that men should perpetuate, and not break off their acts of dependance, how far soever the opportunities present themselves. So that if a Farmer should depend upon God all the year, and being ready to put hand to sickle, shall then secure himself, and think all cock sure; then God sends such weather, as lays the corn, and destroys it: or if he depend on God further, even till he imbarn his corn, and then think all sure; God sends a fire, and consumes all that he hath: For that he ought not to break off, but to continue his dependance on God, not only before the corn is inned, but after also; and indeed, to depend, and fear continually. The third power is spiritual, by which God turns all outward

ward blessings to inward advantages. So that if a Farmer hath both a fair harvest, and that also well inneed, and imbarned, and continuing safe there; yet if God give him not the Grace to use and utter this well, all his advantages are to his loss. Better were his corn burnt, then not spiritually improved. And it is observable in this, how Gods goodness strives with mans refractoriness; Man would sit down at this world, God bids him sell it, and purchase a better: Just as a Father, who hath in his hand an apple, and a piece of Gold under it; the Child comes, and with pulling, gets the apple out of his Fathers hand; his Father bids him throw it away, and he will give him the gold for it, which the Child utterly refusing, eats it, and is troubled with worms: So is the carnal and wilful man with the worm of the grave in this world, and the worm of Conscience in the next.

CHAP. XXXI.

The Parson in Liberty.

THE Countrey Parson observing the manifold wiles of Satan (who playes his part sometimes in drawing Gods Servants from him, sometimes in perplexing them in the service of God) stands fast in the Liberty wherewith Christ hath made us free. This Liberty he compasseth by one distinction, and that is, of what is Necessary, and what is Additiōary. As for example : It is necessary, that all Christians should pray twice a day, every day of the week, and four times on Sunday, if they be well. This is so necessary, and essential to a Christian, that he cannot without this maintain himself in a Christian state. Besides this, the Godly have ever added some hours of prayer, as at nine, or at three, or at mid night, or as they think fit, and see cause, or rather as Gods spirit leads them. But these prayers are not necessary,

cessary, but additinary. Now it so happens, that the godly petitioner upon some emergent interruption in the day, or by oversleeping himself at night, omits his additinary prayer. Upon this his mind begins to be perplexed, and troubled, and Satan, who knows the exigent, blows the fire, endeavouring to disorder the Christian, & put him out of his staion, and to enlarge the perplexity, until it spread, & taint his other duties of piety, which none can perform so well in trouble, as in calmness. Here the Parson interposeth with his distinction, and shews the perplexed Christian, that this prayer being additinary, not necessary; taken in, not commanded, the omission thereof upon just occasion ought by no means to trouble him, God knows the occasion as well as he, and He is as a gracious Father, who more accepts a common course of devotion, then dislikes an occasional interruption. And of this, he is so to assure himself, as to admit no scruple, but to go on as cheerfully, as if he had not been interrupted. By this it is evident, that
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the distinction is of singular use and comfort, especially to pious minds, which are ever tender, and delicate. But here there are two Cautions to be added. First, that this interruption proceed not out of slackness, or coldness, which will appear if the Pious soul foresee and prevent such interruptions, what he may, before they come, and when for all that they do come, he be a little affected therewith, but not afflicted, or troubled; if he resent it to a dislike but not a grief. Secondly, that this interruption proceed not out of shame. As for example: A godly man, not out of superstition, but of reverence to Gods house, resolves whenever he enters into a Church, to kneel down and pray, either blessing God, that he will be pleased to dwell among men; or beseeching him, that whenever he repairs to his house, he may behave himself so as befits so great a presence; and this briefly. But it happens, that near the place where he is to pray, he spies some scoffing ruffian, who is likely to deride him for his pains: if he now, shall either
for

for fear or shame, break his custome, he shall do passing ill: so much the rather ought he to proceed, as that by this he may take into his Prayer humiliation also. On the other side, if I am to visit the sick in haste, and my neereſt way lie through the Church, I will not doubt to go without staying to pray there (but only, as I paſs, in my heart) because this kind of Prayer is addictonary not neceſſary, and the other duty overweighs it: So that if any ſcruple ariſe, I will throw it away, and be moſt confident, that God is not diſpleaſed. This diſtinction may run through all Chriſtian duties, and it is a great ſtay and ſetling to religious ſouls.

CHAP. XXXII.

The Parſon's Surveys.

THE Countrey Parſon hath not only taken a particular Survey of the faults of his own Pariſh, but a general alſo of the diſeaſes of the time,
that

that so, when his occasions carry him abroad, or bring strangers to him, he may be the better armed to encounter them. The great and national sin of this Land, he esteems to be Idleness; great in it self, and great in Consequence : For when men have nothing to do, then they fall to drink, to steal, to whore, to scoff, to revile, to all sorts of gamings. Come, say they, we have nothing to do, lets go to the Tavern, or to the Stews, or what not? Wherefore the Parson strongly opposeth this sin, wheresoever he goes. And because Idleness is twofold, the one in having no calling, the other in walking carelessly in our calling, he first represents to every body the necessity of a vocation. The reason of this assertion is taken from the nature of man, wherein God hath placed two great Instruments, Reason in the soul, and a hand in the Body, as ingagements of working : So that even in Paradise man had a calling, and how much more out of Paradise, when the evils which he is now subject unto, may be prevented,
or

or diverted by reasonable employment. Besides, every gift or ability is a talent to be accounted for, and to be improved to our Masters Advantage. Yet it is also a debt to our Country to have a Calling, and it concerns the Common-wealth, that none should be idle, but all busied. Lastly, riches are the blessing of God, and the great Instrument of doing admirable good; therefore all are to procure them honestly and seasonably, when they are not better employed. Now this reason crosseth not our Saviours precept of selling what we have, because when we have sold all, and given it to the poor, we must not be idle, but labour to get more, that we may give more, according to St. *Pauls* rule, *Ephes.* 4. 28. 1 *Thef.* 4. 11, 12. So that our Saviours selling is so far from crossing Saint *Pauls* working, that it rather stablisheth it, since they that have nothing, are fittest to work. Now because the onely opposer to this Doctrine is the Gallant, who is witty enough to abuse both others, and himself, and
who

who is ready to ask, if he shall mend shoes, or what he shall do? Therefore the Parson unmoved, sheweth, that *ingenuous and fit* employment is never wanting to those that seek it. But if it should be, the Assertion stands thus: All are either to have a Calling, or prepare for it: He that hath or can have yet no employment, if he truly, and seriously prepare for it, he is safe and within bounds. Wherefore all are either presently to enter into a Calling, if they be fit for it, and it for them; or else to examine with care, and advice, what they are fittest for, and to prepare for that with all diligence. But it will not be amiss in this exceeding useful point to descend to particulars: for exactness lyes in particulars. Men are either single, or married: The married and house-keeper hath his hands full, if he do what he ought to do. For there are two branches of his affairs; first, the improvement of his family, by bringing them up in the fear and nurture of the Lord; and secondly, the improvement of his grounds,
by

by drowning, or draining; or stock-
ing, or fencing, or ordering his land
to the best advantage both of him-
self and his neighbours. The *Italian*
says, None fouls his hands in his own
business: and it is an honest, and just
care, so it exceed not bounds, for eve-
ry one to imploy himself to the ad-
vancement of his affairs, that he may
have wherewithal to do good. But
his family is his best care, to labour
Christian souls, and raise them to
their height, even to heaven; to dress
and prune them, and take as much
joy in a straight-growing childe, or
servant, as a Gardiner doth in a choise
Tree. Could men find out this de-
light, they would seldome be from
home; whereas now, of any place
they are least there. But if after
all this care well dispatched, the
house-keepers Family be so small,
and his dexterity so great, that he
have leisure to look out, the Village
or Parish which either he lives in, or is
near unto it, is his imployment. He
considers every one there, and either
helps them in *particular*, or hath *gene-*

ral Propositions to the whole Town or Hamlet, of advancing the publick Stock, and managing Commons, or Woods, according as the place suggests. But if he may be of the Commission of Peace, there is nothing to that : No Common-wealth in the world hath a better Institution then that of Justices of the Peace : For it is both a security to the King, who hath so many dispersed Officers at his beck throughout the Kingdom, accountable for the publick good ; and also an honourable employment of a Gentle, or Noble-man in the Country he lives in, inabling him with power to do good, and to restrain all those, who else might both trouble him and the whole State. Wherefore it behoves all, who are come to the gravity and ripeness of judgment for so excellent a Place, not to refuse, but rather to procure it. And whereas there are usually three Objections made against the Place ; the one, the abuse of it, by taking petty Countrey bribes ; the other, the casting of it on mean persons,

sons, especially in some Shires: and lastly, the trouble of it: These are so far from deterring any good man from the place, that they kindle them rather to redeem the Dignity either from true faults, or unjust aspersions. Now, for single men, they are either Heirs, or younger Brothers: The Heirs are to prepare in all the fore-mentioned points against the time of their practice. Therefore they are to mark their Fathers discretion in ordering his House and Affairs; and also elsewhere, when they see any remarkable point of Education or good husbandry, and to transplant it in time to his own home, with the same care as others, when they met with good fruit, get a graff of the Tree, enriching their Orchard, and neglecting their House. Besides, they are to read Books of Law and Justice; especially the Statutes at large. As for better Books of Divinity, they are not in this Consideration, because we are about a Calling, and a preparation thereunto. But chiefly, and above all things, they are to frequent

Sessions and Sizes ; for it is both an honour which they owe to the Reverend Judges and Magistrates, to attend them at least in their Shire ; and it is a great advantage to know the practice of the Land ; for our Law is Practice. Sometimes he may go to Court, as the eminent place both of good and ill. At other times he is to travel over the King's Dominions, cutting out the Kingdome into Portions, which every year he surveys piece-meal. When there is a Parliament, he is to endeavour by all means to be a Knight or Burgess there ; for there is no School to a Parliament. And when he is there, he must not only be a morning man, but at Committees also ; for there the particulars are exactly discussed, which are brought from thence to the House but in general. When none of these occasions call him abroad, every morning that he is at home he must either ride the Great Horse, or exercise some of his Military gestures. For all Gentlemen that are now weakned, and disarmed with sedentary lives, are to know

know the use of their Arms: and as the Husbandman labours for them, so must they fight for, and defend them, when occasion calls. This is the duty of each to other, which they ought to fulfill: And the Parson is a lover and exciter to justice in all things, even as *John the Baptist* squared out to every one (even to Souldiers) what to do. As for younger Brothers, those whom the Parson finds loose, and not ingaged into some Profession by their Parents, whose neglect in this point is intolerable, and a shameful wrong both to the Commonwealth, and their own House: To them, after he hath shew'd the unlawfulness of spending the day in dressing, Complementing, visiting, and sporting, he first commends the study of the Civil Law, as a brave, and wise knowledge, the Professors whereof were much imployed by *Q Eliz.* because it is the key of *Commerce*, & discovers the rules of forrain Nations. Secondly, he commends the Mathematicks, as the only wonder-working knowledge

and therefore requiring the best spirits. After the several knowledge of these, he adviseth to insist and dwell chiefly on the two noble branches thereof, of Fortification, and Navigation; The one being useful to all Countreys, and the other especially to Islands. But if the young Gallant think these Courses dull, and phlegmatick, where can he busie himself better, than in those new Plantations, and discoveries, which are not only a noble, but also as they may be handled, a religious imployment? Or let him travel into *Germany* and *France*, and observing the Artifices, and Manufactures there, transplant them hither, as divers have done lately, to our Countrey's advantage.

CHAP. XXXIII.

The Parson's Library.

THE Countrey Parson's Library is a holy Life: for besides the blessing that that brings upon it, there
being

being a promise, that if the Kingdom of God be first sought, all other things shall be added, even it self is a Sermon. For the temptations with which a good man is beset, and the wayes which he used to overcome them, being told to another, whether in private conference, or in the Church, are a Sermon. He that hath considered how to cary himself at Table about his appetite, if he tell this to another, preacheth; and much more feelingly, and judiciously, than he writes his rules of temperance out of books. So that the Parson having studied and mastered all his lusts and affections within, and the whole Army of Temptations without, hath ever so many Sermons ready penn'd, as he hath victories. And it fares in this as it doth in Phisick: He that hath been sick of a Consumption, and knowes what recovered him is a Physician, so far as he meets with the same disease, and temper: and can much better, and particularly do it, than he that is generally learned, and was never sick. And if the same person had

been sick of all diseases, and were recovered of all, by things that he knew; there were no such Physitian as he, both for skil and tenderness. Just so it is in Divinity, and that not without manifest reason: for though the temptations may be diverse in divers Christians, yet the victory is alike in all, being by the self-same Spirit. Neither is this true onely in the military state of a Christian life, but even in the peaceable also; when the servant of God, freed for a while for temptation, in a quiet sweetness seeks how to please his God. Thus the Parson considering that repentance is the great vertue of the Gospel, and one of the first steps of pleasing God, having for his own use examined the nature of it, is able to explain it after to others. And particularly, having doubted sometimes, whether his repentance were true, or at least in that degree it ought to be, since he found himself sometimes to weep more for the loss of some temporal things, than for offending God, he came at length to this resolution,

lution, that repentance is an act of the mind, not of the Body, even as the Original signifies; and that the chief thing which God in Scriptures requires, is the heart, and the spirit, and to worship him in truth, and spirit. Wherefore in case a Christian endeavour to weep, and cannot, since we are not Masters of our bodies, this sufficeth. And consequently he found, that the essence of repentance, that it may be alike in all Gods children (which as concerning weeping it cannot be, some being of a more melting temper than others) consisteth in a true detestation of the soul, abhorring, and renouncing sin, and turning unto God in truth of heart, and newness of life: Which acts of repentance are and must be found in all Gods servants: Not that weeping is not useful, where it can be, that so the body may joyn in the grief, as it did in the sin; but that, so the other acts be, that is not necessary: so that he as truly repents who performs the other acts of repentance, when he cannot more,

as he that weeps a flood of tears. This instruction and comfort the Parson getting for himself, when he tells it to others, becomes a Sermon. The like he doth in other Christian vertues, as of Faith, and Love, and the Cases of Conscience belonging thereto, wherein (as St. *Paul* implies that he ought, *Romans* 2.) he first preacheth to himself, and then to others.

CHAP. XXXIV.

*The Parson's dexterity in applying
of Remedies.*

THE Countrey Parson knows, that there is a double state of a Christian even in this Life, the one military, the other peaceable. The military is, when we are assaulted with temptations either from within or from without. The Peaceable is, when the Diuel for a time leaves us, as he did our Saviour and the Angels
minister

minister to us their own food, even joy, and peace; and comfort in the holy Ghost. These two states were in our Saviour, not only in the beginning of his preaching, but afterwards also, as *Math.* 22. 35. He was tempted: And *Luke* 10. 21. He rejoiced in Spirit: And they must be likewise in all that is his. Now the Parson having a Spiritual judgement, according as he discovers any of his Flock to be in one and the other state, so he applies himself to them. Those that he findes in the peaceable state, he adviseth to be very vigilant, and not to let go the reins as soon as the horse goes easie. Particularly, he counselleth them to two things: First, to take heed, lest their quiet betray them (as it is apt to do) to a coldness, and carelesnes in their devotions, but to labour still to be as fervent in Christian duties, as they remember themselves were, when affliction did blow the coals. Secondly, not to take the full compass and liberty of their Peace: not to eat of all those dishes at table, which even their present health

health otherwise admits; nor to store their house with all those furnitures, which even their present plenty of wealth otherwise admits; nor when they are among them that are merry, to extend themselves to all that mirth, which the present occasion of wit and company otherwise admits; but to put bounds and hoops to their joyes: so will they last the longer, and when they depart, return the sooner. If we would judg our selves, we should not be judged; and if we would bound our selves, we should not be bounded. But if they shall fear, that at such, or such a time their peace and mirth have carried them further than this moderation, then to take *Jobs* admirable Course, who sacrificed lest his Children should have transgressed in their mirth: So let them go, and find some poor afflicted soul, and there be bountiful, and liberal; for with such sacrifices God is well pleased. Those that the Parson finds in the military state, he fortifies, & strengthens with his utmost skil. Now in those that are

are tempted, whatsoever is unruly, falls upon two heads; either they think, that there is none that can or will look after things, but all goes by chance, or wit: Or else, though there be a great Governour of all things, yet to them he is lost, as if they said, God doth forsake and persecute them, and there is none to deliver them. If the Parson suspect the first and find sparks of such thoughts now and then to break forth, then without opposing directly (for disputation is no Cure for Atheism) he scatters in his discourse three sorts of Arguments; the first taken from Nature, the second from the Law, the third from Grace. For Nature, he sees not how a house could be either built without a builder, or kept in repair without a House-keeper. He conceives not possibly, how the windes should blow so much as they can, and the sea rage so much as it can, and all things do what they can, and all, not only without dissolution of the whole, but also of any part, by taking away so much as the usual seasons

seasons of summer and winter, earing and harvest. Let the weather be what it will, still we have bread, though sometimes more, sometimes less; wherewith also a careful *Joseph* might meet. He conceives not possibly, how he that would believe a Divinity, if he had been at the Creation of all things, should less believe it, seeing the Preservation of all things; For Preservation is a Creation; and more, it is a continued Creation, and a creation every moment. Secondly, for the Law, there may be so evident, though unused a proof of Divinity taken from thence, that the Atheist, or Epicurian can have nothing to contradict. The Jews yet live, and are known: they have their Law and Language bearing witness to them, and they to it: they are Circumcised to this day, and expect the promises of the Scripture; their Countrey also is known, the places, and rivers travelled unto, and frequented by others, but to them an unpenetrable rock, an unaccessible desert. Wherefore if the Jews live, all
the

great wonders of old live in them, and then who can deny the stretched out arm of a mighty God? especially since it may be a just doubt, whether, considering the stubbornness of the Nation, their living then in their Countrey under so many miracles were a stranger thing, than their present exile, and disability to live in their Countrey. And it is observable, that this very thing was intended by God, that the Jews should be his proof, and witnesses, as he calls them, *Isaiah* 43. 12. And their very disperſion in all Lands, was intended not only for a punishment to them; but for an exciting of others by their sight, to the acknowledging of God and his power, *Pſal.* 59. 11. And therefore this kinde of punishment was chosen rather than any other. Thirdly, for Grace. Besides the continual ſucceſſion (ſince the Goſpel) of holy men, who have born witness to the truth, (there being no reason why any should distrust *S. Luke*; or *Tertullian*, or *Chryſoſtome*, more than *Tully*, *Virgil*, or *Livy*;) There
are

are two Prophecies in the Gospel, which evidently argue Christs Divinity by their success: the one concerning the woman that spent the ointment on our Saviour, for which he told, that it should never be forgotten, but with the Gospel it self be preached to all ages, *Matth. 26. 13.* The other concerning the destruction of *Jerusalem*; of which our Saviour said, that that generation should not pass, till all were fulfilled, *Luke 21. 32.* Which *Josephus* his story confirmeth, and the continuance of which Verdict is yet evident. To these might be added the Preaching of the Gospel in all Nations, *Matthew 24. 14.* which we see even miraculously effected in these new discoveries, God turning mens Covetousness, and Ambitions to the effecting of his Word. Now a Prophecie is a wonder sent to Posterity, least they complain of want of wonders. It is a letter sealed, and sent, which to the bearer is but paper, but to the receiver, and opener, is full of power. He that saw Christ
open

open a blind mans eyes, saw not more Divinity, then he that reads the womans oyntment in the Gospell, or sees *Jerusalem* destroyed. With some of these heads enlarged, and woven into his discourse, at several times and occasions, the Parson setteth wavering minds. But if he sees them neerer desperation, then Atheism; not so much doubting a God, as that he is theirs; then he dives unto the boundless Ocean of Gods Love, and the unspeakeable riches of his loving-kindness. He hath one argument unanswerable. If God hate them, either he doth it as they are Creatures, dust and ashes; or as they are sinful. As Creatures, he must needs love them; for no perfect Artist ever yet hated his own work. As sinful, he must much more love them; because notwithstanding his infinite hate of sin, his Love overcame that hate; and with an exceeding great victory; which in the Creation needed not, gave them love for love, even the son of his love out of his bosome of love. So that man, which way soe-

ver he turns, hath two pledges of Gods Love, that in the mouth of two or three witnesses every word may be established ; the one in his being, the other in his sinful being : and this as the more faulty in him, so the more glorious in God. And all may certainly conclude, that God loves them, till either they despise that Love ; or despair of his Mercy: not any sin else, but is within his Love ; but the despising of Love must needs be without it. The thrusting away of his arm makes us only not embraced.

CHAP. XXXV.

The Parson's Condescending.

THe Countrey Parson is a Lover of old Customs, if they be good and harmless ; and the rather, because Countrey people are much addicted to them, so that to favour them therein is to win their hearts, and to oppose them therein is to deject them. If there be any ill in the custom
stone

stone, that may be severed from the good, he pares the apple, and gives them the clean to feed on. Particularly, he loves Proceſſion, and maintains it, because there are contained therein four manifest advantages First, a blessing of God for the fruits of the field : Secondly, justice in the Preservation of bounds : Thirdly, Charity in loving walking, and neighbourly accompanying one another, with reconciling of differences at that time, if there be any : Fourthly, Mercy in relieving the poor by a liberal distribution and largesse, which at that time is, or ought to be used. Wherefore he exacts of all to be present at the perambulation ; and those that withdraw, and sever themselves from it, he mislikes, and reproves as uncharitable and unneighbourly ; and if they will not reform, presents them. Nay, he is so far from condemning such assemblies, that he rather procures them to be often, as knowing that absence breeds strangeness, but presence love. Now love is his business and aim ; wherefore he likes well, that his Pa-

rich at good times invite one another to their houses, and he urgeth them to it : and sometimes, where he knows there hath been or is a little difference, he takes one of the parties, and goes with him to the other, and all dine or sup together. There is much preaching in this friendliness. Another old Custome there is of saying, when light is brought in, God send us the light of heaven; And the Parson likes this very well; neither is he affraid of praising, or praying to God at all times, but is rather glad of catching opportunities to do them. Light is a great Blessing, & as great as food, for which we give thanks : and those that think this superstitious neither know superstition nor themselves. As for those that are ashamed to use this form as being old, and obsolete, and not the fashion he reforms, and teaches them, that at Baptism they professed not to be ashamed of Christs Cross, or for any shame to leave that which is good. He that is ashamed in small things, will extend his pusillanimity to greater. Rather should a Christian Souldier

dier take such occasions to harden himself, and to further his exercises of Mortification.

CHAP. XXXVI.

The Parson Blessing.

THe Countrey Parson wonders, that Blessing the people is in so little use with his brethren: whereas he thinks it not only a grave, and reverend thing, but a beneficial also. Those who use it not: do so either out of niceness, because they like the salutations, and complements, and forms of worldly language better; which conformity and fashionableness is so exceeding unbefitting a Minister, that it deserves reproof, not refutation: Or else, because they think it empty and superfluous. But that which the Apostles used so diligently in their writings, nay, which our Saviour himself used, *Mark* 10. 16. cannot be vain and superfluous. But this was not proper to Christ, or the Apostles on-

ly, no more then to be a spiritual Father was appropriated to them. And if temporal Fathers bless their children, how much more may, and ought Spiritual Fathers? Besides, the Priests of the old Testament were commanded to Bless the people, and the form thereof is prescribed, *Numb. 6*. Now as the Apostle argues in another case; if the Ministration of condemnation did bless, how shall not the ministration of the spirit exceed in blessing? The fruit of this blessing good *Hannah* found, and received with great joy, *1 Sam. 1. 18*. though it came from a man disallowed by God: for it was not the person, but Priesthood, that blessed; so that even ill Priests may bless. Neither have the Ministers power of Blessing only, but also of cursing. So in the old Testament *Elisha* cursed the children, *2 Kin. 2. 24*. which though our Saviour reprov'd as unfitting for his particular, who was to shew all humility before his Passion, yet he allows it in his Apostles. And therefore *S. Peter* used that fearful imprecation to *Simon Magus*,
Act.

Act. 8. Thy money perish with thee : and the event confirmed it, So did *St. Paul, 2 Tim. 4. 14. and 1 Tim. 1. 20.* Speaking of *Alexander* the Copper-smith, who had withstood his preaching, *The Lord* (saith he) *reward him according to his works.* And again, of *Hymeneus* and *Alexander*, he saith, he had delivered them to *Satan*, that they might learn not to *Blaspheme*. The forms both of Blessing, and cursing are expounded in the Common-Prayer-Book : the one in, The Grace of our Lord Jesus Christ, &c. and : The Peace of God, &c. The other in general, in the Commination. Now blessing differs from prayer, in assurance, because it is not performed by way of request, but of confidence, and power, effectually applying Gods favour to the blessed, by the interesting of that dignity wherewith God hath invested the Priest, and engaging of Gods own power and institution for a blessing. The neglect of this duty in Ministers themselves, hath made the people also neglect it ; so that they are so far from craving

this benefit from their ghostly Father, that they oftentimes go out of church, before he hath blessed them. In the time of Popery, the Priests *Benedicite*, and his holy water were over highly valued; and now we are fallen to the clean contrary, even from superstition to coldness, and Atheism. But the Parson first values the gift in himself, and then teacheth his parish to value it. And it is observable, that if a Minister talk with a great man in the ordinary course of complementing language, he shall be esteemed as ordinary complementers; but if he often interpose a Blessing, when the other gives him just opportunity, by speaking any good, this unusual form begets a reverence, and makes him esteemed according to his Profession. The same is to be observed in writing Letters also. To conclude, if all men are to bless upon occasion, as appears *Rom.* 12. 14. how much more those, who are spiritual Fathers?

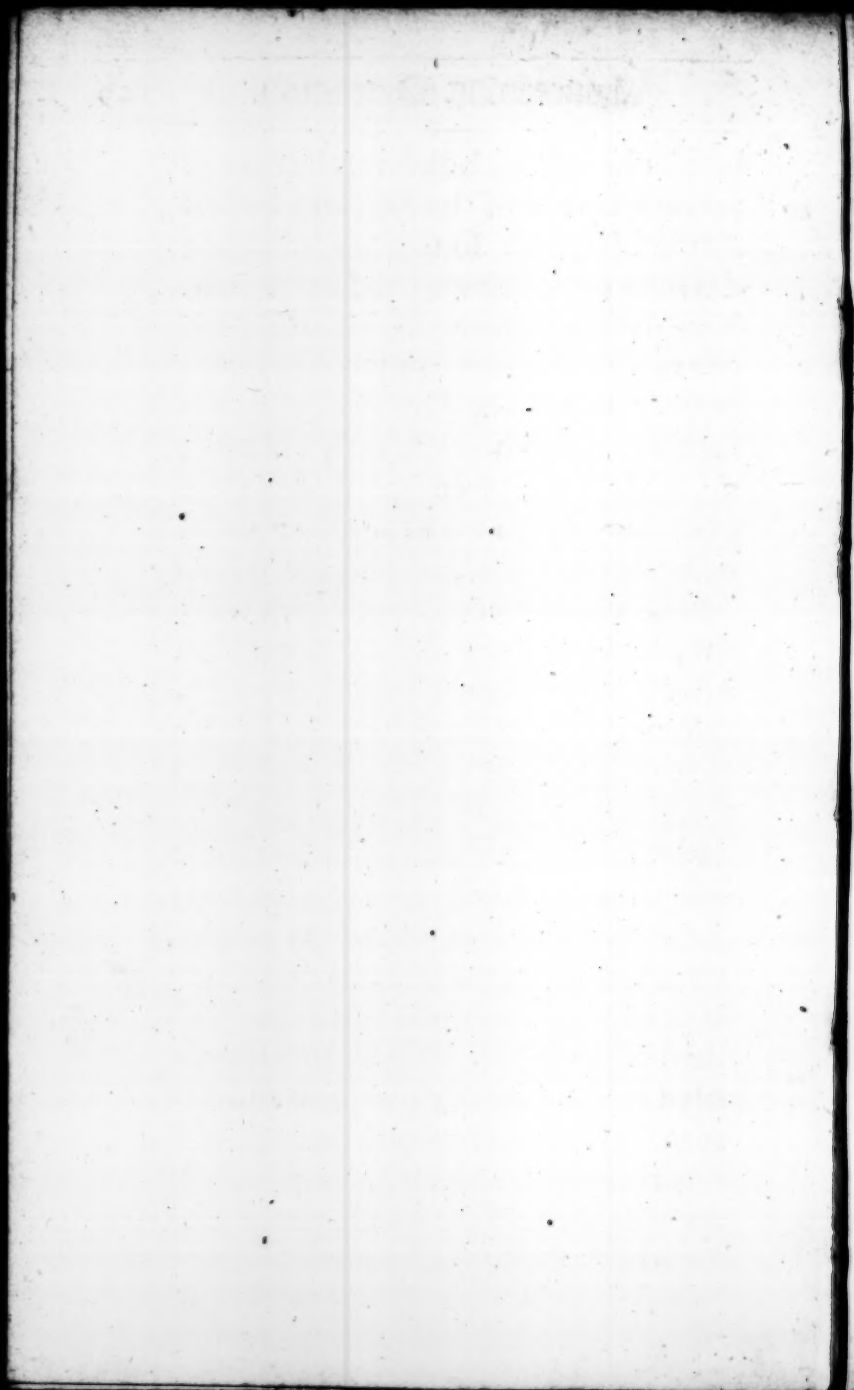
CHAP. XXXVII.

Concerning Detraction.

THe Country Parson perceiving, that most, when they are at leisure, make others faults their entertainment and discourse, and that even some good men think, so they speak truth, they may disclose anothers fault, finds it somewhat difficult how to proceed in this point. For if he absolutely shut up mens mouths, and forbid all disclosing of faults, many an evill may not only be, but also spread in his Parish, without any remedy (which cannot be applyed without notice) to the dishonor of God, and the infection of his flock, and the discomfort, discredit and hinderance of the Pastor. On the other side, if it be unlawful to open faults, no benefit or advantage can make it lawful: for we must not do evil, that good may come of it. Now the Parson taking this point to task, which is so exceeding useful, and hath taken
so

so deep root, that it seems the very life and substance of Conversation, hath proceeded thus far in the discussing of it. Faults are either notorious, or private. Again notorious faults are either such as are made known by common fame (and of these, those that know them, may talk, so they do it not with sport, but commiseration;) or else such as have passed judgment, & been corrected either by whipping, or imprisoning, or the like. Of these also men may talk, and more, they may discover them to those that know them not: because infamy is a part of the sentence against malefactors, which the Law intends, as is evident by those, which are branded for rogues, that they may be known or put into the stocks, that they may be looked upon. But some may say, though the Law allow this, the Gospel doth not, which hath so much advanced Charity, and ranked backbiters among the generation of the wicked, *Rom. I. 30*. But this is easily answered: As the executioner is not uncharitable, that takes away the life of the condemned, except besides

besides his office, he add a tincture of private malice in the joy, and hast of acting his part; so neither is he that defames him, whom the Law would have defamed, except he also do it out of rancor. For in infamy, all are executioners, and the Law gives a malefactor to all to be defamed. And as malefactors may lose and forfeit their goods, or life; so may they their good name, & the possession thereof, which before their offence, and Judgment they had in all mens breasts; for all are honest, til the contrary be proved. Besides, it concerns the Common-Wealth that Rogues should be known, and Charity to the publick hath the precedence of private charity. So that it is so far from being a fault to discover such offenders, that it is a duty rather, which may do much good, and save much harm. Nevertheless, if the punished delinquent shall be much troubled for his sins & turn quite another man, doubtless then also mens affections and words must turn, and forbear to speak of that, which even God himself hath forgotten.





*An Advertisement to the
Reader.*

THe First Edition
of This Book
came out in Sad
Times, (*Anno Domini*
1652.) when violence had
gotten the upper-hand:
what here next follows,
was then Thought meet,
to be The Preface to it.
Now the Almighty, who
changeth Times and Sea-
sons, Himself abiding un-
changeable, having (for his
own

An Advertisement to the Reader.

own names sake, and Their
sakes to whom the former
Preface was dedicated, who
many of them, were Fer-
vent intercessors for the
same) wrought a wonder-
ful deliverance; it is
thought fit that it should
withdraw, and stand here
behind the Curtain, Re-
signing that place to ano-
ther, that may move the
Reader to Thankfulness for
that stupendious mercy;
and to express it, as by all
other possible Testificati-
ons, so by making a Right
use of This Book.



A Prefatory View of the LIFE
and VIRTUES of the
AUTHOUR,

AND

Excellencies of This BOOK.

To the *Christian*, more designedly, to the
Clergy-Reader of the same Time, and
Rank, and Mind, and in like Condition
with the Epistler. Grace, &c. and
Recovery, and Profit by the ensuing
Tract.

My poor and dear Brother,

DO not expect (*I humbly beseech*
thee) the High and Glorious
Titles of Companion in Tribula-
tion, and in the patience of JE-
SUS, &c. *I could most willingly*
(if I thought that I could truly)
give thee them; knowing, that what
lustre

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lustre I cast upon thee, would by rebound light upon my self. But my mouth is stopped : Let God be true, and the Justice of God be Justified.

§. 1. *The reading of those piercing Scriptures [1 Sam. 2, & 3, chapters: Jer. 23. Ezek. 3 & 33. Hos. 4. Mal. 2.]*

§. 2. *The view of this ensuing Tract ; which (me-thinks) is not a Book of 37 Chapters, but a Bill of seven times 37 Indictments against thee and me : a strange Speculum Sacerdotale ; in its discovery something resembling the secret of the holy Urim : As if this good Bezaleel had invented a living, pure looking-Glass, in most exact proportions of Beauty, that should*
both

both present it self as a Body of unblemished perfections, and shew all the beholders deformities at once : that should shew thee both Aaron in the Holy of Holies , before the Mercy-Seat , in all his pure Ornaments : and Hophni or Phineas , ravening for their Fees of Flesh, and wallowing in their lust at the door of the Tabernacle.

¶ 3. The reflecting on common Conversation in the day of our prosperity, and the paralleling the Book of mine own Conscience with the Authors Book (in both which I find my self (not to say Thee) written, highly defective in every Duty the good man commends, and not a little peccant in every parti-

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cular

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cular taxed by him.) These three have convinced, and even inforced me to confess, that I am sure mine (and I fear, thy) sufferings are not the meer sufferings of pure and perfect Martyrs, but of Grievous Transgressors. Not only under the rods of Gods just judgment, but the scorpions of his heavy displeasure, fierce wrath, and sore Indignation. Not only from the smoaking of Gods jealousy, or the sparks of his Anger, but the flames of his furnace, (beat seven times more than ever,) yea, even from the Furiousness of the wrath of God. Psal. 78. 50.

Gods sinking the Gates, his destroying the Walls, his slighting the strong
strong

strong holds of Zion; his polluting the Kingdom, his swallowing the Palaces, his cutting off the Horn of Israel: Gods hating our Feasts, his abominating our Sabbaths, his loathing our solemnities (Esa. 1.) Gods forgetting his Footstool, his abhorring his Sanctuary, his casting off his Altar, are (to me) signes that the glory of God is departed to the Mountain, (Ezek. 11 23.) That God hath in the indignation of his anger despised the King and the Priest, (Lam. 2.) It must be acknowledged sure, that the hand of God hath gone out against us, more than against others of our Rank at other times; at least, that God hath not restrained violence against us, so as

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he did that against those of our Profession in the dayes of old. The portion of the Egyptian Priests (that served the Ox, the Ape, and the Onion, (escaped sale in time of the Famine. Learned JUNIUS (in his Academia, Chapt. 4.) sayes, that the PHILISTINES spared the Schools of the PROPHETS in their Warrs with Israel; and that the Phœnicians, Caldeans, and Indians were tender over such places: Thus then did GOD restrain the spirits of Princes: yet that God (who in his own Law, (Lev. 25. 32.) gave the Levites a special priviledg of redceming Lands (sold by them-

themselves) at any time, when other Tribes were limited to a set Time) hath not stayed the madness of the people against us, but that our portions are sold unto others, without Redemption.

We must acknowledge, that Gods word hath taken hold of us (Zech. 1. 5.) That the Lord hath devised a device against us, hath watched upon the evil, and brought it upon us; For, under the whole heaven hath not been done, as hath been done upon Jerusalem, (Dan. 9 14.)

Let us not flatter our selves presumptuously! The punishment answers the sin, as the wax the seal, and as the Mould owns the Figure: and let us own both. It is very

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dangerous to bless our selves too boldly; God has cursed our Blessings, (Mal. 2. 2.) And that he may bless to us our very Curses; Let us take with us words and say, To the Lord our God belong mercies and forgivenesses, and multiplied pardons; to us shame and confusion, as at this day. The most compendious way to get what belongs to God, is to take to our selves what belongs to us. If we would judge our selves, and every man knowing the plague of his own heart, lay God's Dealing to heart; and accepting of our punishment, give glory to God, and humble our selves under his mighty hand; then shall God exalt us, and accept us, & take away our reproach.

If we shall confess our sins, that like Simeon and Levi, we have been Brethren in evil, have broken the Covenant of Levi, have done violence to, and been partial in the law, have made our selves vile, and therefore are justly, by God, made contemptible and base before the people, (Mal. 2.) If we shall confess that we neither understood nor valued our High and Holy Calling as Christians, much less as Ministers of Christ; That we did not thrive kindly, when Providence had planted and watered us in those Horns of Oyl, the two Universities; or removed us into Countrey Cures, we did not fructifie (as this Book will shew) in any propor-

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tion to his encouragements, and therefore are justly cashiered out of his service, and stript of his Rewards: God is faithful and just to forgive us; For Job. 33. 27.) He looks upon men; if any say, I have sinned, I have perverted that which was right, and it profited me not; he will deliver his soul from the pit, his life shall see the light.

And now, let none think, that this Confession will give advantage to the Adversary; They may take, where none is given: They may say, Let the Lord be glorified: By their own confession, we offend not, though we devour them, because they have sinned against the Lord, the habitation

bitation of Justice, (*Jer. 50. 7.*)
*But they will finde at last, That to
forsake the Levite is a sin ; That
it is a bitter thing to Help for-
ward affliction , when God is
but a little displeased : That
Jerusalem will be a cup of trem-
bling , and a burdensom stone to
every one that cries but Down
with it. Wo to thee , O Assur,
the Rod of Gods anger ; the staff
in thine hand is Gods Indignation.
Thou, Lord, hast ordained him for
judgment , and established him for
correction ; Even for our correction,
to purifie us sons of Levi from
our dross ; (Howbeit, he meaneth
not so) and by his hand, who pu-
nisheth us not onely for that which is
sin,*

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sin, to put on us Martyrs Robes ; by that Contrivance both Chastning and Covering our sins ; As the Persians use their Nobles, beating their Clotbes, and saving their Persons.

There can be no credit lost by giving glory to God : Did Achan lose any thing by confessing that God had found him out, and his Garment, and his Wedg ? Hath not Adonibezek got a Fame of Ingenuity, for acknowledging Gods Art of Justicing, in that most exact way of Counter-passion or Retaliation ? which is so frequent in these times, though it is not considered. What lost Luther by confessing his personal defects as to God, (Though he yielded not a jot
in

*in his Cause, as to men?) What
Enemy ever upbraided that to him?
or this to the ingenuous learned
Cajetan? his humble and seasona-
ble Confession upon lasting record in
his Comments on the 13. vers. of the
5. chap. of S. Matthew's Gospel:
Ye are the salt -- if the salt have
lost, &c. The French Army had
taken Rome, when he was about
that Text, and offered great abuse
to the Clergy there. Which he Chri-
stianly resenting, inserts this passage,
We Prelates of the Church of
Rome, do at this time finde this
truth verified on us, in a special
measure; Being by the just judge-
ment of God become a Spoil, and a
Prey, and Captives; not to Infi-
dels,*

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dels, but to Christians ; because we, who were chosen to be the Salt of the Earth, Evanuimus, were become light persons, and unfavoury, good for nothing but outward Ceremonies, and Externa Bona, the Revenues Temporal. Hence it is, that both We, and this City be trodden under foot this sixth of May, 1527. And that Excellent CHARLS the Fifth is Honourable for no one thing more, than for acknowledging the Hand of God upon him, both at that pinch which made him pant out, Jam me ab omnibus desertum video: And upon a lesser occasion than that, namely, when his Domesticks

Mr. G. HERBERT, &c.

messicks had left him all alone late at night, and he would needs hold the Candle to SELDIUS, (shewing him the way down the stairs, and up to God) he said ; Thine eyes have seen me environed with great Armies ; now thou seest me abandoned of mine ordinary Servants. I acknowledge this change to come from him with whom is no shadow of change, From the mighty Hand of God, and I will by no means withstand it. And it is reported, That the Scottish Presbyters, sensible of God's hand upon them, are at this time making their Addresses to God, by Confession of their sins respectively ; God grant that

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that (both we and) they may do it right. Though I shall still strive with them about the justice of the First Cause ; yet about the justness of our persons will I not strive with them, nor about any other matter, save only who shall confess themselves greater sinners to God. I have omitted David, (Psal. 51.) and Ezra, and Nehemiah, and Daniel (in their 9. Chapt.) and cited only these to confirm my self (and thee, Brother) in this duty of giving Glory to God in this manner, Et confiteantur Tibi omnes populi : Even so, True and righteous are thy judgments in all the world, O Lord God Almighty ; yea, merciful are they, and far below our deservings. I

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I hope no man will think, though I speak thus, that I give him leave to construe my words Mathematically, as if there was not an atome, or hair of a good man, or man of God in our Church. There were divers primitive (and are at this day, Blessed be God, The Lord make them 1000 times more than they are,) Holy and Heavenly souls, Vessels chosen and fitted for the service of the Sanctuary. I shall be bold to instance in Three, who died in peace; few considering (some did) that they were taken away from the evil to come, lest their eyes should see (what their spirits foresaw) what is come on us, on whom the days, not of visitation only, but of vengeance, even

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even the ends of the world are come.

The first of these was Thomas Jackson, D. D. late President of Corpus Christi Colledge in Oxford; and sometime Vicar of St. Nicholas Church in Newcastle upon Tyne ; two places that must give account to God for the good they had or might have had by that Man ; as all Schollers must for his neglected Works.

The second was Mr. Nicholas Ferrer of little Gidding in Huntingdon Shire , sometimes Fellow-Commoner and Fellow of Clare-Hall in Cambridg.

The third was the Author of this Book, Mr. GEORGE HERBERT, Fellow of Trinity Colledge,

ledge, Orator of the University of Cambridge, and Rector of Bemerton in Wiltshire. All three Holy in their lives, eminent in their gifts, signal Protestants for their Religion, painful in their several Stations, precious in their deaths, and sweet in their memories.

First, I will give thee a brief of some confrontments common to them all, and then some of their, at least this Author's, proper excellencies apart.

1. They all had that inseparable Lot and Sign of Christ and Christians (Isa. 8. 18. Heb. 2. 13. Luke 2. 34.) To be signes of Contradiction (or spoken Against) men wondred at, and rated

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at by the world. Doctor Jackson in two particulars suffered much. 1. He had like to have been fore shent by the Parliament in the Year, 1628. for Tenets in Divinity, I cannot say, so far driven by him, as by some men now they are with great Applause. His approach to Unity was very near. Grant me, saith he, but these two things, That God has a true freedom in doing good, and man a true freedom in doing evil; there needs be no other Controversie betwixt the Opposites in point of Providence and Predestination. (Attrib. Ep. Ded.) 2. He had an Adversary in England who writ a Book against him, with

a Title not so kindly as might have been devised. It was this ; A Discovery of Dr. Jackson's follies ; which he bound as an Ornament upon him, (as Job says) that is, never answered but in the language of the Lamb dumb before the Shearer, silence and sufferance. And he had one in Scotland who also girded at him, without cause or answer.

And for M. Ferrer, he was so exercised with contradictions, as no man that lived so private as he desired to do, could possibly be more. I have heard him say, valuing (not resenting his own) sufferings in this kind, That to fry a Faggot, was not more martyrdom than continual ob-

M 2 loquy.

loquay. He was torn asunder as with
mad horses, or crushed betwixt the
upper and under milstone of contrary
reports; that he was a Papist, and
that he was a Puritan. That is, if this
be not to be sawn asunder as Esay,
stoned as Jeremy, made a Drum,
or Tympanized, as other Saints of
God were? and after his death,
when by Injunction (which he laid
upon his friends when he lay on
his death-bed) A great Compa-
ny of Comedies, Tragedies, Love-
Hymnes, Heroical Poems, &c.
were burnt upon his grave, as ut-
ter Enemies to Christian Principles
and practices (that was his brand)
some poor people said, He was a Con-
jurer.

And

And for our Author (The sweet
finger of the Temple) though he
was one of the most prudent and ac-
complish'd men of his time, I have
heard sober men censure him as a
man that did not manage his brave
parts to his best advantage and pre-
ferment, but lost himself in an hum-
ble way; That was the phrase, I well
remember it.

The second thing wherein all Three
agreed, was a singular sincerity in
Imbracing, and transcendent Dex-
terity in Defending the Protestant
Religion established in the Church
of England. I speak it in the
presence of God, I have not read
so hearty, vigorous a Champion
against Rome (amongst our Wri-

ters of his Rank) so convincing
and demonstrative as D. Jackson
is. I bless GOD for the confir-
mation which he hath given me in
the Christian Religion against the
Atheist, Jew, and Socinian; and
in the Protestant, against Rome.
As also, by what I have seen in
Manuscript of Mr. Ferrar's, and
heard by relation of his Travels o-
ver the Western parts of Christen-
dom; in which, his exquisite car-
riage, his rare parts and abilities
of understanding and Languages,
his Morals more perfect than the
best, did tempt the Adversaries to
tempt him, and mark him for a
prize, if they could compass him.
And opportunity they had to do
this,

this, in a sickness that seized on him at Padua, where mighty care was had by Physicians and others to recover his bodily health, with design to infect his soul. But neither did their Physick nor poyson work any change in his Religion, but rather inflamed him with an holy zeal to revenge their charity, by transplanting their wast and misplaced zeal, (as they were all three admirable in separating from the vile, what was precious in every sect or person under heaven) to adorn our Protestant Religion, by a right renouncing the world, with all it's profits and honours, in a true crucifying the flesh, with all it's pleasures, by continued

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Temperance, Fasting, and Watching unto Prayers. In all which exercises, as he far out-went the choicest of their retired men, so did he far undervalue these deeds, rating them much below such prices as they set upon them. Upon this design he help'd to put out Lessius; and to stir up us Ministers to be painful in that excellent labour of the Lord, Catechizing, feeding the Lambs of Christ; He translated a piece of Lud. Carbo; wherein Carbo confesseth, that the Hereticks (i. e. Protestants) had got much advantage by Catechizing: But the Authority at Cambridge suffered not that Egyptian Jewel to be publish'd.

And

And he that reads Mr. Herbert's Poems attendingly, shall finde not onely the excellencies of Scripture Divinity, and choice passages of the Fathers bound up in Meetre; but the Doctrine of Rome also finely and strongly confuted; as in the Poems, To Saints and Angels, pag. 69. The British Church, pag 102. Church Militant, &c.

*Thus stood they in aspect to Rome and her children on the left hand. As for our Brethren that erred on the right hand (Doctor Jackson speaks for himself) and Mr. F. though he ever honoured their persons (that were pious and learned) and alwayes spoke of
them*

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them with much Christian respect, yet would he bewail their mistakes, which (like mists) led them in some points back again to those errors of Rome which they had forsaken. To instance in one; He that sayes, preaching in the Pulpit is absolutely necessary to salvation; falls into two Romish Errors. 1. That the Scripture is too dark. 2. That it is unsufficient to save a man, And perhaps a third, advancing the man of Rome, more than they intend him, I am sure. But the chief aim of Master F. and this Authour, was to win those that disliked our Liturgy, Catechism, &c. by the constant, Reverent, and Holy use of them: Which surely had we all

impr.

imitated, having first imprinted the vertue of these prayers in our own hearts, and then studied with passionate and affectionate celebration, (for voice, gesture, &c.) as in God's presence, to imprint them in the minds of the people, (as this Book teaches) our prayers had been generally as well beloved as they were scorned. And for my part, I am apt to think, That our prayers stood so long, was a favour by God granted us at the prayers of these men (who prayed for these prayers as well as in them :) and that they fell so soon, was a punishment of our negligence, (and other sins) who had not taught
even

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even those that liked them well, to use them aright : but that the good old woman would absolve, though not so loud, yet as confidently as the *Minister himself*.

Lastly, The blessed Three in One did make these three men agree in one point more. That one spirit, which divides to every man gifts as he pleases, seems to me to have dropt upon these three Elect Vessels all of them some unction or tincture of the Spirit of Prophecy. Shall I say, I hope, or fear Mr. Herbert's lines pag. 190. should be verified?

Religion stands on Tiptoe in our Land,
Ready to pass to the *American* Strand.
When height of malice and prodigious lusts,
Impudent sinnings, Witchcrafts and distrusts,
(The marks of Future Bane) shall fill our cup
Unto the Brim, and make our measure up ;

When

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When *Scin* shall swallow *Tyber*, and the *Thames*
By letting in them both, pollutes her streams :
When *Italy* of us shall have her will,
And all her Kalendar of sins fulfil ;
Whereby one may foretel what sins next year,
Shall both in *France* and *England* Domineer ;
Then shall Religion to *America* flee ;
They have their times of Gospel, even as we.
My God, thou dost prepare for them a way ;
By carrying first their Gold from them away ;
For Gold and Grace did never yet agree,
Religion alwayes sides with poverty.
We think we rob them, but we think amiss ;
We are more poor, and they more rich by this.
Thou wilt revenge their quarrel, making Grace
To pay our debts, and leave our Ancient place
To go to them, while that which now their Nation
But lends to us, shall be our desolation.

*I pray God he may prove a true
Prophet for poor America, not a-
gainst poor England. Ride on
Most Mighty Jesu, because of the
word of Truth ! Thy Gospel is a light
big enough for them and us : But
leave us not : The people of thine
holiness have possessed it but a little
while, (Isaiah. 63. 15, &c.)*

When

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When some Farmers near the place where Mr. Ferrar lived, somewhat before these times, desired longer Leases to be made them, he intimated, that seven years would be long enough, troublous times were coming, they might thank God if they enjoyed them so long in peace.

But considering the accustomed modesty of Dr. Jackson in speaking of things not certain, I much admire that Strange Appendix to his Sermons, partly delivered before the King) about the Signes of the Times, printed in the year 1637. touching the great Tempest of Wind which fell out upon the Eve of the fifth of November, 1636. He was much astonished at it, and what

*what apprehension he had of it, appears by these words of his : This mighty wind was more than a signe of the Time, Tempus ipsum admonerebat , The very time it self was a Signe, and interprets this Messenger's voice, better than a Linguist, as well as the Prophets (were any now) could do. Both wind and time teach us that truth often mentioned in these Meditations. Thus much the Reader may understand, That though we of this Kingdom were in firm League with all the Nations of the earth, yet it is still in God's power, we may fear in his purpose, to plague this Kingdom by his own immediate hand, by
this*

this Messenger, or by like Tempests, more grievously than he hath done at any time, by the Famine, Sword, or Pestilence, to bury many living souls as well of superiour as inferiour Rank, in the ruines of their stately Houses or meaner Cottages, &c.

And what shall be thought of that which fell from his Pen in his Epistle Dedicatory of his Attributes, written November 20, 1627, and Printed 1628, in these words, or more? If any maintain, That all things were so decreed by God before the Creation, that nothing since could have fallen out otherwise than it hath done; That

That nothing can be amended that is amiss : I desire leave to oppugn his opinion , not onely as an Errour , but as an Ignorance, involving enmity to the sweet Providence of God ; as a fore-runner of ruin to flourishing States and Kingdoms , where it grows common , or comes to full height.

Was this a conjecture of Prudence ? or a censure of the Physical influence , or of the meritorious effect of these Tenets ? Or rather, a Prediction of an Event ? Let the Reader judge.

In these they did agree : The sequel will shew wherein they differed.

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This

Of the Life of

This Authour Mr. G. HERBERT, was extracted out of a Generous, Noble, and Ancient Family : His Father was RICHARD HERBERT of Blache-Hall, in Mountgomery Esq; descended from the Great Sir RICHARD HERBERT in Edward the Fourth's time ; and so his Relation to the Noble Family of that Name, well known. His Mother was Daughter of Sir Richard Newport of Arcoll, who doubtless was a pious daughter, she was so good and godly a mother ; She had ten children (Job's number, and Job's distinction) seven sons ; for whose education she went and dwelt in the University, to recom-

recompence the loss of their Fa-^{Dr}
ther, by giving them two Mothers. ^{Donn.}
And this great care of hers, this
good son of hers studied to im-
prove and requite, as is seen in
those many Latin and Greek Verses,
the Obsequious Parentalia, he made
and printed in her memory; which
though they be good, very good, yet
(to speak freely even of this man
I so much honour) they be dull or
dead in comparison of his Temple
Poems. And no marvel; To write
those, he made his Ink with water of
Helicon, but these Inspirations pro-
phetical were distilled from above:
In those, are weak motions of
Nature; In these, Raptures of
Grace. In those, he writ Flesh
N 2 and

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and Blood: a frail earthly Woman, though a MOTHER; but in these he praised his Heavenly FATHER, the God of Men and Angels, and the Lord Jesus Christ His Master; For so (to quicken himself in Duties, and to cut off all depending on man, whose breath is in his Nostrils) he used ordinarily to call our Saviour:

I forget not where I left him: He did thrive so well there, that he was first chosen Fellow of the Colledge, and afterward Oratour of the University. The Memorials of him left in the Orators Book, shew how he discharged the Place: and himself intimates (Church, pag.

pag. 39.) *That whereas his Birth and Spirit prompted him to Martial Atchievements, The way that takes the Town; and not to sit simpering over a Book; God did often melt his spirit, and entice him with Academick Honour, to be content to wear, and wrap up himself in a Gown, so long, till he durst not put it off, nor retire to any other calling. However, probably he might, I have heard (as other Orators) have had a Secretary of States place.*

But the good man, like a genuine son of Levi (I had like to have said Melchisedeck) balked all secular wayes, saw neither Father,

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*nor mother, childe nor Brother,
birth nor friends (save in Christ
Jesus) chose the Lord for his por-
tion, and his service for employ-
ment. And he knew full well what
he did when he received Holy Or-
ders, as appears by every page in this
Book, and by the Poems cal'd Priest-
hood, and Aaron: And by this
unparalell'd vigilancy which he u-
sed over his Parish, which made him
(sayes that modest Author of the
Epistle before his Poems, N. F.
who knew him well) A Peer to
the primitive SAINTS, and
more than a pattern to his own
age.*

*Besides his Parsonage, he had
also a Prebend in the Church of
Lin-*

Lincoln ; which I think (because he lived farre from , and so could not attend the duty of that place) he would fain have resigned to Master Ferrar , and often earnestly sued to him to discharge him of it ; but Master Ferrar wholly refused, and diverted or directed his charity (as I take it) to the re-edifying of the ruined Church of Leighton , where the corps of the Prebend lay. So that the Church of England owes to him (besides what good may come by this Book, towards the repair of us Church-men in point of morals) the reparation of a CHURCH-MATERIAL, and erection of that costly piece of Mosaick or

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Solomonick work) the Temple;
which flourishes and stands invio-
late, when our other Magnificences
are desolate and despised.

These things I have said are
high ; but yet there is one thing
which I admire above all the rest :
The right managing of the Fra-
ternal Duty of reproof , is one of
the most difficult Offices of Chri-
stian Prudence. O Lord ! what
is then the Ministerial ? To do it
as we should, is likely to anger a
whole world of Wasps, to set fire on
the earth. This, I have conjectu-
red , was that which made many
Holy men leave the World, and live
in Wildernesses ; which, by the way,
was not counted by Ancients , an
act

act of Perfection, but of Cowardise
and poor Spiritedness : of Flight
to shade and shelter, not of Fight in
dust and blood, and heat of the day.
This Authour had not onely got the
Courage to do this, but the Art of
doing this aright.

There was not a man in his
way (be he of what Rank he would)
That spoke awry (in order to
God) but he wip'd his mouth
with a modest, grave and Chri-
stian reproof : This was Heroi-
cal ; Adequate to that Royal Law,
Thou shalt in any case reprove
thy Brother, and not suffer sin
upon him. And that he did
this, I have heard from true Re-
porters, and thou maist see he had
learned

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learned it himself, else he never had taught it us, as he does in divers passages of this Book.

*His singular Dexterity in sweetening this Art, thou maist see in the Garb and Phrase of his writing. Like a wise Master-builder, he has fetch't about a form of Speech, transferred it in a Figure, as if he was all the while learning from another man's mouth or pen, and not teaching any. And whereas we all of us deserved the sharpeness of Reproof, ἐλεγχέ δπο-
'λομως, He saith, He does this, and he does that; whereas, poor men, we did no such thing. This Dart of his thus dipped, pierces the soul.*

There

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There is another thing (some will call it a Paradox) which I learned from Him (and Mr. Ferrar) in the Managery of their most cordial and Christian Friendship. That this may be maintained in vigour and height without the Ceremonies of Visits and Complements; yea, without any Trade of secular courtesies, meerly in order to spiritual Edification of one another in love. I know they loved each other most entirely, and their very souls cleaved together most intimately, and drove a large stock of Christian intelligence together long before their deaths: yet saw they not each other in many years; I think scarce ever, but as
Mem-

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Members of one University, in their whole lives.

There is one thing more may be learn'd from these Two (I may say, these Three) also : Namely , That Christian Charity will keep Unity of souls, amidst great differences of Gifts and Opinions. There was variation considerable in their Indowments : Doctor Jackson had in his youth (as if he then had understood Gods calling) laid his grounds carefully in Arithmetick, Grammar, Philology, Geometry, Rhetorick, Logick , Philosophy, Oriental Languages, Histories, &c. (yea, he had Insight in Heraldry and Hieroglyphicks) he made all these

these serve either as Rubbish under the Foundation, or as Drudges and Day-labourers to Theology. He was copious and definitive in Controversies of all sorts. Master Ferrar was Master of the Western Tongues ; yet cared not for Criticisms and Curiosities. He was also very modest in points of Controversie, and would scarce venture to Opine , even in the points wherein the world censured him possessed. Our Authour was of a middle Temper betwixt , or a Compound of both these ; yet having rather more of Master Ferrar in him ; And to what he had of him , he added the Art of Divine Poesie , and other polite Learning, which so commended

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ded him to persons most Eminent in their time, that Doctor Donne inscribed to him a paper of Latin Verses in print; and the Lord Bacon, having translated some Psalms into English meetre, sent them with a Dedication prefixed, To his very Good friend, Master GEORGE HERBERT, thinking that he had kept a true decorum in chusing one so fit for the Argument, in respect of Divinity and Poesie (the one as the matter, the other as the Stile) that a better choice he could not make.

In summ, to distinguish them by better Resemblances out of the Old and New Testament, and antiquity: me thinks, Doctor J.
has

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has somewhat like the spirit of Jeremy, Saint James, and Salvian. Master Herbert, like David, and other Psalm-men, Saint John and Prudentius. Master F. like Esay, Saint Luke, and Saint Chrysostome; yet in this diversity, had they such an Harmony of souls as was admirable. For instance, In one who differ'd in some points from them all, yet in him they so agreed all, as that Master F. out of a great liking of the man, translated him into English, Master Herbert Commented on him, and commended him to use; And Doctor J. allowed him for the Press, It was Valdesso's 110. Considerations.

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It would swell this Preface too much, to set down the several excellencies of our Authour : His conscientious expence of Time, which he even measured by the pulse, that native watch God has set in every of us. His eminent Temperance, and Frugality (the two best Purveyors for his Liberality and Benificence) his private Fastings, his mortification of the body , his extemporary exercises thereof , at the sight or visit of a Charnel House, where every Bone, before the day , rises up in judgement against fleshly lust and pride ; at the stroke of a passing Bell, when ancient Charity used (said he) to run to Church, and assist the

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the dying Christian with prayers and tears (for sure that was the ground of that custom;) and at all occasions he could lay hold of possibly, which he sought with the same diligence that others shun and shift them. Besides his careful (not scrupulous) observation of appointed Fasts, Lents, and Embers; The neglect and defect of this last, he said, had such influx on the children which the Fathers of the Church did beget at such times, as malignant Stars are said to have over natural Productions; Children of such Parents, as be Fasting and Prayers, being like Isaac, and Jacob, and Samuel;

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most likely to become Children of the Promise, Wrestlers with God, and fittest to wear a linnen Ephod. And with this Fasting he imp'd his prayers both private and publick: His private must be left to God, who saw them in secret; his publick were the Morning and Evening Sacrifice of the Church Liturgie, which he used with conscientious Devotion, not of Custom, but serious Judgement; Knowing; 1. That the Sophism used to make people hate them, was a solid reason to make men of understanding love them; Namely, because taken out of the Mass-Book; Taken out, but as gold from
from

from dross, the precious from the vile. The wise Reformers knew Rome would cry, Schism, Schism, and therefore they kept all they could lawfully keep, being loth to give offence; as our blessed Saviour, being loth to offend the Jews at the great Reformation, kept divers old Elements, and made them new Sacraments and Services. As their frequent Washings he turned into one Baptism; some service of the Pasover, into the Lord's Supper. 2. That the homeliness and courseness, which also was objected, was a great commendation. The Lambs, the poor of the Flock, are forty for one

O 2 grounded

grounded Christian: proportionable must be the care of the Church to provide milk; that is, plain and easie nourishment for them: and so had our Church done, hoping that stronger Christians, as they abounded in Gifts, so they had such a store of the Grace of Charity, as for their weak Brethren's sakes to be content therewith.

He thought also that a set Liturgy, was of great use in respect of those without, whether erring Christians, or unbelieving men. That when we had used our best Arguments against their Errours or Unbelief, we might shew them a Form wherein we did, and desired they

they would serve Almighty God
with us: That we might be able to
say, This is our Church; here
we would land you. Thus we
believe, see the Creed. Thus
we Pray, Baptize, Catechise,
celebrate the Eucharist, Marry,
Bury, Intreat the sick, &c.

These, besides Unity, and other
accessary benefits, be thought grounds
sufficient to bear him out in this
practise: wherein he ended his
life, calling for the Church Pray-
ers a while before his death, saying,
None to them, None to them;
at once both commending them,
and his soul to God in them, im-
mediately before his dissolution,

some Martyrs did, Mr. Hullier by name, Vicar of Babram, burnt to death in Cambridge; who having the Common-Prayer-Book in his hand, instead of a Censor, and using the prayers as incense, offered up himself as a whole Burnt Sacrifice to God; with whom the very Book it self suffered Martyrdom, when fallen out of his consumed hands, it was by the Executioners thrown into the Fire, and burnt as an Heretical Book.

He was moreover so great a Lover of Church-Musick, That he usually called it Heaven upon earth, and attended it a few dayes before

before his death. But above all, his chief delight was in the Holy Scripture, One Leaf whereof he professed he would not part with, though he might have the whole World in exchange. That was his Wisdom, his Comfort, his Joy, out of that he took his Motto; **LESS THAN THE LEAST OF ALL GOD'S MERCIES.** In that he found that substance, Christ; and in Christ Remission of sins, yea, in his blood he placed the goodness of his good works. It is a good Work, (said he of Building a Church) if it be sprinkled with the Blood of Christ.

This high esteem of the Word

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of Life, and wrought in himself,
 a most rare expression of high
 Reverence, whensoever he either
 read it himself, or heard others
 read it, it so made him equally
 wonder, that those which pre-
 tended such extraordinary love
 to Christ Jesus, as many did,
 could possibly give such leave and
 liberty to themselves as to bear that
 word (that shall judge us at the
 last day) without any the least
 expression of that Holy Fear
 and Trembling, which they ought
 to charge upon their souls in private,
 and in publick, to imprint upon o-
 thers.

Thus have I with my foul hands
 soiled

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soiled this, and to the other fair
pieces, and worn out thy patience !
yet have I not so much as with
one dash of a Penfil, offered to
describe that person of his, which
afforded so unusual a Contempla-
tion of Elegancies, and Set of
Rarities to the Beholder ; nor said I
any thing of his Personal Rela-
tion, as an Husband, to a loving
and vertuous Lady ; as a Kins-
man, Master, &c. yet will I not
conceal his Spiritual love and care
of Servants : Teaching Masters
this duty, To allow their Servants
daily time, wherein to pray private-
ly, and to enjoyn them to do it : hol-
ding this for true generally, That
publick

Of the Life of

publick Prayer alone to such persons, is no Prayer at all.

I have given thee onely these lineaments of his mind, and thou mayest fully serve thy self of this Book, in what vertue of his thy soul longeth after. His practice it was, and His Character it is, His as Authour, and His as Object: yet, Lo, the humility of this gracious man! He had small esteem of this Book, and but very little of his Poems. Though God had magnified him with extraordinary Gifts, yet said he, God has broken into my Study, and taken off my Chariot Wheels. I have nothing worthy of God.

And

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And even this lowliness in his own eyes, doth more advance their worth, and his vertues.

I have done, when I have besought the R. Fathers, some Cathedral, Ecclesiastical, and Academical men, (which Ranks the modest Authour meddles not with) to draw Idæa's for their several Orders respectively. (Why should Papiſts (as Timpius) be more careful or painful in this kind, than we?) If it do no other good, yet will it help on in the way of Repentance, by discovery of former mistakes or neglects; which is the greatest, if not the only Good that can now probably be hoped for,

from out of this Tract: which being
 writ nigh twenty years since,
 will be less subject to misconstruction.
 The Good Lord prosper it accord-
 ing to the pious intent of the Au-
 thor, and hearty wishes of the Re-
 ficer: who confesses himself unwor-
 thy, To carry out the Dung of
 Gods Sacrifices.

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